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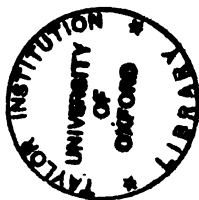
THE
TRAGEDIES
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FROM
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WITH NOTES.

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A J A X.

DRAMATIS PERSONÆ.

MINERVA.

ULYSSES.

AJAX.

CHORUS OF SALAMINIANS.

TECMESSA.

MESSENGER.

TEUCER.

MENELAUS.

AGAMEMNON.

A J A X.

MINERVA.

EVER, son of Laertes, have I observed thee hunting to ^a seize on some attempt on thy foes, and now I see thee at the marine pavilion of Ajax, where he holds his post the ^b last, long since following him as thy prey, and measuring his freshly-graven foot-prints, that thou mayest discover whether he be, or be not within. Well does thy track, of scent sagacious as the ^c Spartan

^a *Ἀρκῆρος*. This expression is considered by Musgrave as synonymous with the *ὀφθαλμῶν* and *ἐναρκῆρος* of Aristophanes, Nub. V. v. 490, 773. Lobeck, however, quotes Plutarch in support of his opinion, that it bears here the same meaning with the "auras capture" of the Latins.

^b "E'en Ajax and Achilles heard the sound,
Whose ships, remote, the guarded navy bound."

POPE'S ILIAD, B. XI. v. 11.

See also Eurip. Iph. Aul. 292.

^c The dogs of Sparta are noticed by Virgil for their swiftness, G. iii.

brach's, lead thee forth, for the man chances just now to be within, his head and murderous hands dripping with sweat. And there is no need for thee any longer to peer within this his gate, but to declare for what cause thou hast bestowed this anxious toil, 'that thou mayest learn of me that know.

ULYSSES.

O voice of Minerva, my best-beloved of Deities, how surely do I hear, and grasp with my mind, even though thou be unseen, thy well-known accents, like those of the brazen-throated Tuscan^c trumpet! And now thou art rightly advised, that I walk my round [a spy] on mine enemy, Ajax the shielded, since him, and none other, I all this while am tracking. For on this very night hath he worked us a wrong 'unlooked for,

405; which quality Shakespeare has remarked in his *Midsummer Night's Dream*, and elsewhere speaks of them in a passage perhaps yet more applicable to Ulysses:—

“————— O Spartan dog,
More fell than hunger, anguish, or the sea!
Look on the tragic loading of this bed:
This is thy work.”

OTHELLO, Act 5, scene the last.

d This may be rendered, “that what I know, and thou wouldst learn, thou mayest.”

e *Kōdov*, strictly speaking, is the bell or broad part of the trumpet. That called the Tuscan, (by Athenæus, *κελεύματα*,) from its many windings, produced a louder tone.

f “As in the monstrous grasp of their conception
Defy all codes to image or to name them.”

DOGS OF VENICE.

if indeed 'tis he : hath done this : for we know nothing certain, but are at fault ; and I a volunteer have yoked me to this trouble. We found but now our captive herds all destroyed, and butchered by the hand, they, and the guardians of the flocks themselves : so each one lays the charge at Ajax' door. And to me a watchman, that espied him bounding over the plains alone, with freshly-reeking sword, is his accuser, and hath made it known ; so forthwith I hurry close on his steps, and of part I have proof, but in part I am thrown out, and cannot learn ^hwhose they are. But in season art thou come ; for in all things, both past (thou knowest) and to come, am I piloted by thy hand.

MIN. I know it, Ulysses ; and long since came I forth upon thy path, a zealous guardian to thee in thy hunt.

UL. And do I, dear mistress, toil to purpose ?

MIN. Thou dost ; these deeds are his, be sure.

UL. And to what inconceivable purpose hath he thus ^hin fury set his hand ?

MIN. O'ercharged with indignation about Achilles' arms.

UL. Why then hurries he this inroad on the flocks ?

^s *Εἰργάσθαι*, in Sophocles, is always used actively. CEd. Tyr. 279. Ant. 747.

^h "Ορου. *σιρ* suband. See Antigone, v. 318. Ajax, 103.

ⁱ This use of the verb *αἶσσω* is objected to by Rhunkenius, who has altered it in two places of Euripides, where it occurs in an active sense. Lobeck, however, defends it from a similar idiom in the words *πάλλων, θινῶν, θινάζων*, &c.

MIN. Fancying that in you he stains his hand with murder.

UL. What! was this plot of his devised as against the Argives?

MIN. Aye, and he had accomplished it, had I been careless.

UL. With what circumstance of daring, and rashness of soul?

MIN. At night, alone, he traiterously sallies forth against you.

UL. How! was he close upon us, and reached he the goal?

MIN. Yes truly, he was at the gates of the two generals.

UL. And how checked he his hand, ravenous of murder?

MIN. I bar him of his cure-less joy, having cast before his eyes intolerable ^k fancies, and turn him aside on the flocks, and mingled multitude of prey, the herdsmen's yet unparted care. There, falling on, he began to mow down the horned host in slaughter, hacking and hewing all around him, and deemed at one time he held and slew with his own hand the two Atridæ, and then, one here, another there, of the chieftains, assaulting them: while I was urging on, and entrammeling in evil snares, the man, phrenzied with mad distemperature. And afterwards again,

^k "Γρόμαις sunt hoc loco ludibria oculorum, specie terribilia, ad deflectendum ab proposito itinere Ajacem." *Lebeck*. Who also, on the authority of *Suidas*, objects to *Musgrave's* proposed reading, γρόμαις.

when he rested from this 'butchery, having bound together with chains those of the oxen that survived, and all the flocks, he conveys them to his dwelling, as having men and not a horned spoil, and is now scourging them fettered at home. Nay, I will also shew thee this his sickness most manifest, that having witnessed thou mayest noise it abroad to all the Greeks. But tarry with firmness, "nor receive the man as a calamity: for I will bar the averted glances of his eyes from looking on thy presence." Ho! thou. Thee, that art fitting in chastisement thy captives' hands with bonds, I bid come to me. Ajax, I say, come out before thine abode.

UL. What doest thou, Minerva? by no means call him out.

MIN. Wilt thou not keep silence, nor cherish cowardice?

UL. Nay, by heaven, content thee that he stay within.

MIN. Lest what should happen? Was not this °man ere now

¹ Lobeck reads *πῶτον*, and observes that the expression, as it stands in Brunck, is never used but as applied to those "qui a cæde et certamine diuturno quietem habent."

° So Brunck. The translator, however, is inclined to adopt the opinion of Lobeck, who places the words *μὲν δὲ συμφορὰν δῖχον* in a parenthetical form, and joins τὸν ἄνδρα with *μὲν*.

° This is supposed by Lobeck to have been all copied by Sophocles from the Iliad of Lesches, a Lesbian poet, whose work is mentioned by Pausanias.

° Musgrave considers *ἀνὴρ*, as used in this passage, κατ' ἐξῆς. Lobeck, with more reason, understands it, "Was he more than man before now?"

UL. Mine enemy, I grant, and even now [he is.]

MIN. And is not that the most grateful laugh, which we indulge on our foes?

UL. For my part, I am satisfied that he stay within doors.

MIN. Dreadest thou to look on a man most evidently frantic?

UL. I ne'er had avoided him, through dread, while in his senses.

MIN. Nor fear that he shall now behold thee, though close by him.

UL. How not, if, at least, he looks with the same eyes?

MIN. I will darken his eyes, although they see.

UL. Any thing may be, when a God is the framer.

MIN. Stand now, in silence, and continue as thou art.

UL. I will continue, but I had rather have been elsewhere.

MIN. Ho! ho! Ajax! A second time I call thee to me. Why hast thou so little respect for thine ally?

AJAX.

Minerva, hail, O hail, thou child of Jove. How fortunate thy presence here! I will crown thee, too, with trophies all-golden, in requital of this my spoil.

MIN. Well hast thou said; but tell me this, hast thou well bathed thy sword in Argos' host?

AJ. 'Tis mine to boast, and I will not deny [and say] ^p I did not the deed.

^p This form is constantly used by Thucydides; see L. I, c. 73.

MIN. And hast thou armed thine hand against the Atridæ ?

AJ. Aye, so as that they shall never more dishonour Ajax.

MIN. The men are dead, as I understand thy speech.

AJ. As dead, now let them rob me of my arms.

MIN. Good. And what then of Laertes' son ? How stands he to thee in fortune ? has he escaped thee ?

AJ. Question you me of that scurvy dog fox, where he is ?

MIN. I do : Ulysses, thy rival, I mean.

AJ. My chiefest joy, O queen, he sits a prisoner within. For I would in no wise have him die yet.

MIN. Ere thou shalt do what, or reap what further gain ?

AJ. Ere, bound to the 'column of my hall's dome,—

MIN. What ill, I pray, wilt thou work the miserable man ?

AJ. His back first purpled with the 'scourge, he shall die.

MIN. Nay, do not thus, at least, torture the wretch.

* This was a common custom :—

“ First fast behind his hands and feet they bound,
Then straighten'd cords involved his body round ;
So drawn aloft, athwart the column tied,
The howling felon swung from side to side.”

POPE'S ODYSSEY, B. XXII. v. 210.

For a description of the chieftains' tents at Troy, see the last book of the Iliad.

* Hence the title of this tragedy.

AI. Minerva, in the rest I concede to thy pleasure, but he shall pay this very penalty, and no other.

MIN. Do thou then, since this it is thy pleasure to do, use thine hand, spare to do nought of that thou purposest.

AI. I go to my work ; but this I charge thee with, that thou be² ever on my side an assistant such as now.

MIN. Thou seest, Ulysses, the might of Gods, how great it is. Whom found you ever, either more provident to counsel, or more brave to act in time of need than this man ?

UL. I know of none ; and though he be mine enemy, I yet compassionate him, thus wretched, for that he hath been yoked to grapple with a dreadful calamity,³ considering no more his fortune than mine own ; for I see that all we who are alive, are nothing else but phantoms, or unreal shadows.

MIN. 'Since then thou seest it is so, look that thyself never utter a prideful word against the Gods, nor assume aught of vanity, if thou outweighest any one, either in valour or depth of plenteous wealth ; since a day sinks and restores again [to light] all human things. But the modest the Gods love, and abhor the wicked.

² This is precisely Aristotle's idea : " For it evidently is necessary that a person likely to feel pity should be actually such as to deem that either in his own person, or of some one connected with him, he may suffer some evil." Rhet. B. II. c. 8.

³ For similar sentiments, compare the second strophe of the fourth chorus in *Œdipus Tyrannus*.

CHORUS.

Son of Telamon, that swayest the based shore of sea-girt Salamis, I joy over thee when "fortunate: but when a stroke from Jupiter, or malignant rumour of muttered calumny from the Greeks assails thee, I feel deep horror, and quiver with alarm, like the glance of a fluttering dove. Even as on the night now vanished, great clamours, tending to disgrace, beset us; that thou, having rushed forth to the meadow, the courser's joy, hast destroyed the herds and plunder of the Greeks, all that yet was left their lances' prize, slaughtering them with flashing steel. Such "whispered words as these Ulysses framing carries to the ear of all, and firmly convinces them; since now he tells a tale of thee, most plausible, and every one that hears is yet more delighted than the teller, insolently triumphing in thy sorrows. For whoso launches his bolt at noble persons,⁷ can never miss: but were any one to bring such charge against me, he would not be believed; since envy crawls on towards the master. And yet the mean, without the

⁶ Literally, "doing well."

⁷ Virgil has not forgotten this characteristic of Ulysses. See the *Æneid*, B. II. v. 97, 164.

⁸ "Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur."

See also Aristotle's *Rhet.* B. II. c. 10.

"If I am traduced by tongues, which neither know
My faculties nor person, yet will be
The chronicles of my doing,—let me say,
'Tis but the fate of place,"

HENRY VIII. *Act* 1, *sc.* 2.

great, are but a slippery defence to a tower, for the low united to the great, and the great by means of his inferiors, might best be supported. But 'tis impossible to fore-teach the senseless opinions on this. By such men art thou clamoured against, and we have not strength to make head against all this, O prince, without thy aid. For when now they have escaped thine eye, they clatter like flocks of birds; but shrinking in terror from the mighty vulture, soon would they voiceless, wert thou suddenly to appear, in silence cower. Full surely did the 'bull-hunting Diana, daughter of Jove, [oh wide report! oh mother of my shame!] incite thee against the public droves of oxen; either haply in requital of some victory to her fruitless, or cheated her present of illustrious spoils, or in the stricken deer. Or was it Enyalios, of the brazen breast-plate, having some complaint in behalf of his aiding spear,^a that by nightly devices avenged the wrong? For, surely, thou couldst never, son of Telamon, intentionally have essayed [a purpose] so sinister, assaulting the flocks: yet a disease from heaven might visit thee: but may Jove and Apollo, avert the accursed slander of the Greeks. If, however, the mighty princes are by stealth suborning these fables,^b or any one of Sisyphus'

^a Thus Lobeck gives it. Brunck translates it, *tauris vecta*." Musgrave's idea would make Sophocles guilty of an anachronism. "— Concursusque matronarum in templum Diana quam Tauropolon vocant, ad spem exposcendum fieret." Liv. XLIV. c. 44.

^b Musgrave translates this, "*ullus est contumeliam hastæ auxiliatrici suæ illatam*."

^c The Scholia mention that Anticlea, mother of Ulysses, was violated by Sisyphus, on her way to her betrothed husband, Laertes, and add

abandoned race, do not, do not, my king, any longer thus, keeping thine eye fixed within thy tent on the shore, receive the ill report. But rise from the seat, where long since thou art rooted in the slow torture of this protracted inaction, inflaming thine heaven-sent plague: while the insolence of thine enemies thus fearless is speeding amid the breezy glens; and all from laughing tongues are launching the grievous burden [of their scoffs], but on me sorrow hath settled.

TECMESSA.

Defenders of the ship of Ajax, * progeny of the earth-born Erectheidæ, we have cause to mourn with groans, who from afar are well-wishers to the house of Telamon. For now Ajax, the terrible, the mighty, of savage strength, is lying diseased with tempestuous fury.

CHO. How has this night changed the burden of the day-time? Child of Telleutas the Phrygian, speak, since the ardent Ajax, dearly loving thee, ^d honours thy captive bed, and thus thou wouldst not ignorantly hint at aught.

TEC. How, then, shall I speak a tale unspeakable? for thou wilt hear a calamity terrible as death, since

that it was with the connivance of her father Autolycus, who had been detected in stealing some property from Sisyphus.

* A political stroke to please the Athenians, derived probably from the tradition of the Æacidæ passing over to Salamis from Ægina, which belonged to Attica.

^d "Movit Ajacem Telamone natum
Forma captivæ dominum Tecmessæ."

HOR. LIT. II. OD. iv. l. 5.

our illustrious Ajax, seized with phrenzy, hath this night been degraded. Such butchery, weltering in gore, the slaughter of his hand, mayest thou see within, the victims of that man.

CHO. What tidings hast thou disclosed, insupportable, yet unavoidable, of the fiery warrior!—tidings whispered among the Greek chieftians already, and which wide report will aggravate! Ah me, I fear the approaching ill.* Too plainly will the hero fall by his phrenzy-stricken hand, having slaughtered with dark sword at once, the cattle and the 'herdsmen.

TÆC. Ah me! 'twas thence, then, thence he came, bringing us the fettered flock; of which some he was butchering on the ground within, and others he was rending asunder, hewing open their sides. But having chosen out two white-footed rams, he lops off and throws away the head and 'tip of the tongue of one, and having tied the other upright to a pillar, and taken the large curb-rein of his chariot, he lashes it with a sounding double scourge, reviling it in shameful terms, which a dæmon, and none of men, has taught him.

CHO. Time is it now for one, having shrouded one's head in a veil, to adopt a stealthy flight on foot, or

* "*Quem Deus vult perdere, prius dementat.*" Musgrave thinks the word *μηδ' ὀφάρρος* should be translated, "*undecunque manifestus, multis indicibus convictus.*"

† According to Musgrave, the Greek here alludes to some spot in the plain of Troy called Hippus.

‡ The conduct of Fulvia, wife of Antony, exhibits a similar instance of revenge, when with a bodkin she pierced the tongue of the murdered Cicero.

seating him on the speeding bench of [our] oarage, commit himself to the ocean-bounding bark. Such threats do the Atridæ of twin sway in concert ply against us. I fear lest, stricken, I share the pain of a violent death by stoning with Ajax, whom an unapproachable calamity possesses.

TEC. No longer. For having rushed forth as the impetuous south wind ^bwithout the flashing lightning, he is calm. And now, being sensible, he feels a fresh sorrow. For to look on sufferings all one's own, none other faring alike, suggests deep pangs.

CHO. Yet if he be at rest, I deem myself most fortunate, for of the evil now vanished there is less thought.

TEC. Whether now, did any one assign you the choice, would you choose, afflicting your friends, yourself to be possessed of pleasures, or a sharer amid sharers, to sympathize in pain?

CHO. The misery doubled, believe me, lady, is the greater.

TEC. Thus we, though not diseased, are now afflicted.

CHO. How hast thou said this? I know not how thou meanest.

TEC. That man, while he was diseased, was himself delighted with the woes in which he was involved, but

^b "In summer, when there are thunders and lightnings, thenceforth arise violent winds: and, if the lightning be frequent and vivid, they blow with greater fury; but if it be slight and seldom, then they are gentler: the contrary of which is the case in autumn and winter." Theophrast. de Sign. Vent. p. 421.

by his presence tortured us who were in our senses. But now that he has ceased, and respired from his malady, both he is all racked with dreadful anguish, and we similarly no less than before. And are not these, then, double ills from single ?

CHO. I agree with you, and am in fear lest some plague from Heaven be upon him. How should it not, if when at rest he is not a whit more gladdened than when distempered ?

TEC. It needs thou be assured that these things are so.

CHO. Well, and what might be the beginning of this evil that assailed him ? Disclose to us, who sympathize in his misfortunes.

TEC. Thou shalt know the whole matter, as being a sharer in it. For he, in the dead of night, when the evening¹ lamps were no longer burning, having taken his two-edged sword, was eagerly seeking to prowl through the deserted passes. So I chide him, and say, "What dost thou, Ajax ? Why unbidden, nor summoned by messengers, hurriest thou to this attempt,—nor hearing any trumpet ? Now at least the whole army is asleep." He answered me with words brief,

¹ This has by some been understood to mean the stars ; but from the common mode of designating the approach and close of the night by similar expressions (*πρὶ λύχων ἀφάς*. Di. Hal. xi. *μέγρε λύχων ἀφῶν* Athen. xii. ad extremas lucernas. Propert. L. 3. El. 8.) the translation as it stands appears most probable. It may be questioned, however, whether *ἄκρας νυκτὸς* means the dead of night, or its close. Pindar (Isthm. 4.) asserts that it was in the night that Ajax fell on his sword.

yet ever the burthen of man's song^k. "Woman, to women silence brings honour." And I, thus schooled, desisted, while he rushed forth alone. And of his sufferings without I cannot speak; but he came in, bringing with him bulls tied together, herdsmen's dogs, and a noble horned booty. And of some he began to break the necks; others, turning them on their backs, to stab and cut through their spine; while others, enchained, would he scourge, falling on the flocks as on men. But at last, bursting away through the doors, he began to rant out words to some shadow, part against the Atridæ, and part about Ulysses; blending with them abundance of laughter, with how much of insult he had avenged himself on them in this sally. And then, having hurried back to his abode again, hardly is he at length restored to his senses, I know not how. And when he looks throughout the house, full fraught with [the work of] destruction, he smote

^k "This is from Callistratus: 'As leaves are an ornament to trees, their fleeces to sheep, their manes to horses, the beard to men, so silence is an ornament to women.'" *Potter (from the Scholia.)* A similar sentiment is put in the mouth of Hector. Il. vi. V. 490. See also Euripides:

Γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν
Κάλλιστον.

^l Thus Aristophanes:

πινυμένην ἀποσπᾶν
γγυλὴ φύσιν.

RANÆ. V. 825.

And Virgil:

"—— imoque trahens a pectore vocem."

ÆN. I. V. 375.

his head, and shrieked aloud ; and amid the wrecks of the carcasses of slaughtered sheep, he sat stretched on the ground, rending with clenched grasp of hand and nail his hair. This time had he sat the longest without speaking : then in dreadful terms he threatened me, unless I shewed him the whole calamity that had befallen ; and asked me in what case he could possibly be. So I, my friends, being afraid, told him all that had been perpetrated, exactly as much as I knew. But he forthwith broke out into doleful shrieks : which never before had I heard from him ; for such laments he all along was wont to pronounce were suited to a man of cowardly and little-minded spirit. But he, noiseless of shrill outcries, would groan inwardly, moaning as a bull. And now lying in such miserable plight, the man, uncheered by food or drink, has fallen, and sits quietly amid the cattle, victims of his steel : and he evidently is about to work some ill, such are, I know, not how, his words and lamentations. But, oh my friends, for to this intent was I sent, come ye in, and aid him, if at all ye can. For such as he are vanquished by the advice of friends.

CNO. Tecmessa, daughter of Teleutas, dire is thy tale to us, that the hero has by his woes been ^m driven to utter madness.

AJ. Ah me, me !

TEC. Soon, it seems, will he be more so. Hush ! heard ye not Ajax, what a cry this is that he utters aloud ?

^m A metaphor from the inspiration supposed to be derived from the sun.

AJ. Alas ! alas !

CHO. He is, it seems, either still distempered, or at present pained with the sickness that erst possessed him.

AJ. Oh son ! son !

TEC. Unhappy me ! * Eurysaces, for thee he clamours. What can he be thus eager for ? Where art thou ? Woe is me !

AJ. Teucer I call : where's Teucer ? will he everlastingly be following the ° foray, while I am perishing ?

CHO. The man, it seems, is sensible : but open. Haply he may feel somewhat of respect at looking even on me.

TEC. Behold, I open ; and thou mayest see his deeds, and how he himself is conditioned.

AJ. O mariners beloved, my only friends, who only are abiding by [friendship's] just law, see what a tide from a bloody and tempestuous ocean, just now careering round, encircles me.

CHO. Alas ! how just, too just, appears thy testimony ! The deed declares how insane he is.

AJ. O rate, that helped me in the seaman's art, thou that didst embark to ply the briny oar,—thee only, thee, I say, of all my guardians, have I seen bent to relieve me. No more ; but slay me too.

* Eurysaces was son of Ajax by Tecmessa, so named from the celebrated shield, which in this play his sire bequeaths him.

° This confirms the remark of Thucydides respecting the nature of the Greek expedition against Troy, and the causes of its so long duration. Thuc. I.

CHO. Be thy words of good import; do not by ministering to ills a remedy as ill augment the pain of thy calamity.

AJ. Seest thou me, the bold, the stout-hearted, the fearless in conflict with the foe,—now terrible of might amid harmless brutes? Woe is me for the derision [to come]! How must I have been insulted!

TÆC. Do not, Lord Ajax, I implore thee, speak thus.

AJ. Wilt thou not away? wilt not move hence thy foot in quick retire? Alas! oh alas!

CHO. Oh, by the Gods I pray thee, yield, and be of thy right mind.

AJ. O luckless wretch, that let slip from my hands the villains; and falling on beeves with crankled horns, and on bleating flocks, shed their black blood!

CHO. Why, in sooth, shouldst thou grieve over the past and done? for it is impossible that these things should not be so.

AJ. O thou that pryest into every thing,—continually the tool of all mischief,—son of Laertes,—thou vagabond,—the worst, the filthiest of our host, full surely thou exultest with many a laugh for joy.

CHO. By heaven's boon every one both laughs and mourns.

AJ. Could I now but see him, though afflicted as I am! Alas! alas!

▷ The description of Ulysses here given much resembles Thersites' picture of himself in *Troilus and Cressida*: "No, no, I am a rascal, a scurvy railing knave, a very filthy rogue." And the mercy which he thereupon obtains from Hector, may well bear Philoctetes out in his sentiments on the good and bad among mankind. See *Phil.* 446.

CH. Speak nothing haughty : seest thou not in what misery thou art ?

AJ. O Jove, sire of my forefathers, how might I, having destroyed that most smooth-tongued juggler, that hated outcast, and the two sovereign princes, at last myself too fall ?

TRC. When such is thy prayer, at the same time beg death for me also ; since what need have I to live, when thou art no more ?

AJ. O darkness, now my light, O Erebus, to mine eyes most radiant, take me, oh take me, as your inmate take : ¹ for no longer am I worthy to look on the race of Gods or mortals for any profit to mankind. No, the warrior Goddess, daughter of Jove, disgracefully persecutes me to destruction. Whither, then, can one fly ? Whither shall I go, and there abide ? since one part is gone, my friends, e'en with the work before you ; and I have set myself to hunt a silly prey : but for the army—they all would slay me with hand ² doubly armed.

TRC. Ah hapless me ! that a man of worth approved should utter words like these, which he ne'er before could have had the heart [to speak] !

¹ " There's nothing in this world can make me joy :

Life is as tedious as a twice-told tale

Vexing the dull ear of a drowsy man ;

And bitter shame hath spoil'd the world's sweet taste,

That it yields nought but shame and bitterness."

KING JOHN, *Act 3. sc. 4.*

² *διπλῶτος*; here, as *δοξίπῶτος*; in the *Agamemnon* of *Æschylus*, is used transitively. Eustathius on this passage says the *πῶλον* was a particular weapon.

AJ. Rivers, that murmuring roll into ocean,—caverns, that skirt the main,—and thou, cliff-crowning grove, much time, much and long time have ye detained me around Troy; but no more, no more shall ye [keep] me drawing the breath of life: know this, whoever is possessed of reason. Oh neighbouring streams of Scamander, 'kindly of spirit to the Greeks, think not ye shall any longer look on me, a man (I will speak out the haughty boast) such as Troy hath not seen in all the host who came from the land of Greece. And now, thus dishonoured, am I lying prostrate.

СНО. Believe me, I know not how either to prevent thee or suffer thee to speak, all fallen as thou art into miseries such as these.

AJ. Ah! ah! Who could have ever thought that my 'name, thus accordant, would harmonize with my mis-

* Lobeck understands this passage as a mark of Ajax' deep resentment and passion, in thinking the very streams of Troy had conspired against him with his present enemies, the Greeks. There does not, however, seem any reason why we should adopt this certainly far-fetched idea, unless it be the rise of the Scamander to overwhelm Achilles, as told in the Iliad. Musgrave, on this account, proposes to read *διωφρονες*.

* This passage would have been received with greater complacency by "my father" in Sterne than it generally is. We must allow, however, for the superstition of the ancients with respect to names, which the Romans carried so far as to alter that of Epidamnus to Dyrrachium. To us these lines appear much on a par with those of Holofernes in Love's Labour Lost:

"The praiseful princess pierced and prick'd a pretty pleasing pricklet:
Some say a sore, but not a sore, till now made sore with shooting."

Or the reflections of Jack Cade in Iden's garden on the word *sallet*.

fortunes! For now twice, nay thrice, have I cause to utter Ah! in such evils am I involved, I, whose Father from this land of Ida, having best deserved of all the army the choicest prize of honour, returned home possessed of perfect renown; while I, his son, having come to this very realm of Troy, with might not inferior [to his], nor having achieved in aid [of Greece] actions less glorious with my hand, perish thus unhonoured by the Greeks. And yet of thus much at least methinks I am assured, that were Achilles, yet alive, purposing to award the prize of excellence to some one in the matter of his own arms, none else but I had grasped them. But now, on the contrary, the Atridæ have worked his will for a crafty villain, having rejected the might of Ajax. And had not this mine eye and distorted mind wildly strayed from my purpose, never again should they by vote have given judgment against man. But now the dauntless Goddess, daughter of Jove, stern of aspect, baffled me, already putting forth my hand upon them, having cast on me a distempered frenzy, that I stained my hands with blood on brutes like these, while they are deriding me, having escaped, not by my will indeed. But if a God foil him, even the coward may elude the braver man. And now what can I do? I that am manifestly abhorred of Gods, and the Greek host detests me; while all Troy, and these her plains, are my foes? Whether shall I, having abandoned our naval station, and the sons of Atreus, to themselves, cross the Ægean sea for home? And what face shall I show my father Telamon, appearing before him? How will he ever bear to look on me forlorn

before him, destitute of the "meed of valour, whereof himself acquired the illustrious crown of glory? The deed is not to be borne,—but shall I then, advancing to the Trojan ramparts, alone with them alone engaging, and achieving some honourable deed, so fall at last? Nay, thus I must at all events *pleasure the Atridæ. This may not be: some attempt must be sought of such a nature, as that by it I may prove to my aged father, that, being his son, I am not naturally at least a spiritless coward. For it is base for a man who meets no change to rescue him from misery to wish a length of life. Since what pleasure hath one day, attaching to another, and procrastinating death? I would not buy, at any price, that man who warms himself with empty hopes. No; or nobly to *live, or to die nobly, becomes the generous man. Thou hast heard all I have to say.

СНО. None will ever say, Ajax, that thou hast spoken sentiments of supposititious growth, but [the genuine offspring] of thy own spirit. Yet desist, and

* "*Καλλέσιος* propriè est *premium pulchritudinis* ut apud *Lucianum* in *Deorum* *judicio*. Hic simpliciter *premium* valet, quod docent *Lexica*. *Καλλέσιος* esse fortissime se gerere, ex male intellecto *Herodoti* loco 7. 180. natum est." *Musgrave*.

* That is, by his noble action, since on death he was at all events resolved.

† Such is the wish of *Parolles* in *All's Well that Ends Well*.

* "GUARD. What work is here?—*Charmian*, is this well done?

CHAR. It is well done, and fitting for a princess,
Descended of so many royal kings."

ANT. V. CLEO. Act 5, sc. 2.

give thy friends to prevail o'er thy purpose, dismissing these anxious thoughts.

THC. Ajax, my lord, there is not a greater evil to mankind, than ^aslavery's forced lot. But I was begotten of a free father, a man powerful by his wealth among Phrygians, if any were. Yet now I am a slave; for so, I know not why, it seemed fit to the Gods, and above all to thy hand. Wherefore, since that I have shared thy bed, I am a well-wisher to thee and thine, and conjure thee by ^bEphestian Jove, and thy couch whereby thou wert united to me, do not think me deserving to get offensive language from thine enemies, leaving me a spoil for the hand of any. Since, shouldst thou die, and, being deceased, abandon me, bethink thee that on that very day I too, violently seized on by the Greeks, shall eat the bread of slavery with thy son. And some one among my tyrants shall say with bitter taunt, harrowing me by his words, "Behold the consort of Ajax, who was of might preeminent amid our host,—what servitude, in exchange for how envied a lot, does she support!" Thus some one will say. And me fortune will drive to this; 'tis to thee and thy family words like these are a disgrace. But respect thy father whom thou abandonest in forlorn old age: respect thy mother, allotted to the heritage of many years, who often implores the Gods that thou mayest

^a Lobeck would exclude the idea of slavery from the Greek expression here, as unsuitable to Tecmessa's purpose.

^b A most solemn adjuration, and used by Themistocles to Admetus, in his greatest need. Thuc. I.

return home alive. * And, O prince! compassionate thy son, in that, bereft of childhood's nurture, abandoned by thee, he will spend his life under no friendly guardians: how much of ill this is, that thou at thy death wilt bequeath to him and me. For to me there remains no longer any one to whom I can look, save thee, for thou hast annihilated my country with thy spear, and my mother: but my father death hurled down to the deceased inhabitants of Hades. What then could be to me a country in thy stead? what prosperity could I have? in thee is centred all my hope of safety. Nay, preserve the remembrance of me too. Believe me, it is fitting that memory should abide by a man, if any where he have received aught^d pleasurable; for it is kindness that aye engenders kindness, but from whomsoever the recollection of a benefit received melts away, that man * could never be of generous birth.

* These sentiments find a parallel in those of the Sabine women in Livy; and the lamentation of Andromache throughout is very similar:—

“An only child, once comfort of my pains,
Sad product now of hopeless love, remains!
No more to smile upon his sire, no friend
To help him now, no father to defend!”

POPE'S *IL. B.* XXII. l. 620.

^d “Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum, miserere domus labantis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.”

ÆN. IV. v. 317.

* Brunck has paid no attention to Porson's remarks on the metre in

CHO. Ajax, I could wish thou didst feel pity in thy heart, even as I do, for then wouldst thou assent to her words.

AJ. Nay, largely shall she meet with approbation from me at least, if she but dare aright to execute the task enjoined.

TEC. Nay, my dear Ajax, for my part I will obey thee in every thing.

AJ. Go fetch me now my son, that I may see him.

TEC. Nay, but in alarm I rescued him from thee.

AJ. In these my woes? or what meanest thou?

TEC. Lest he, ill-fated, having haply fallen in thy way, should die.

AJ. This were, indeed, well suited to my fate.

TEC. Nay, therefore I guarded him, to prevent this.

AJ. I approve of the action and the forethought you practised.

TEC. By doing what then, in this case, can I profit you?

AJ. Give me to speak to him, and see him before me.

TEC. Well, but he is at hand, in keeping of the attendants.

AJ. Why then delays he to vouchsafe his presence?

TEC. My boy, thy father calls thee. Bring him hither, whoever of the servants hast him in charge in thy hands.

this passage; but Lobeck has adopted the Professor's emendation of Suidas. For just reasons against the other readings proposed by Porson, vid. Seale's *Metres*, p. 11.

Αἶ. Dost thou speak to him drawing near, or out of reach of thy words?

Τεῦ. Even now this attendant is conveying him from no great distance.

Αἶ. Bring, bring him hither, for he will not shudder at beholding this fresh slaughtered butchery, if he be truly in his father's ways my son. Nay, forthwith it is needful to break him in, as a colt, to the stern lore of his sire, and that he be rendered like him in nature. My child, be thou more fortunate than thy father, but in all else his counterpart, and thou canst not be a coward. Yet even now thus much I have to envy thee, for that thou art sensible of none of these present evils. For in 'feeling nought is centred the sweetest life, until thou learn to know what pleasure is, what pain. But when thou art arrived at this, it is thy duty to prove on thy father's foes, thyself how great, from how great a father thou art sprung. Till then be fostered by light gales, cherishing thy spring of life, the joy of this thy mother. There is no fear, I know, that any of the Greeks should insult thee with hateful contumely; no, though thou art far from me, such a watchful protector in Teucer shall I leave for thee, an unwearied 'guardian

f " Ah ! how regardless of their doom
The little victims play !
No sense have they of ills to come,
No care beyond to-day."

GRAY.

‡ Lobeck praises, in his note on this passage, Reiske's emendation, who reads ἤμῃς, καὶ ταῦν; and the Scholiast on v. 122 says the Ionians use ἤμῃς, the Attics, ἤμῃς and ἤμῃς.

of thy nurture, although at present he is gone far out of sight, busied in the chase of foemen. But, O ye shielded warriors, seafaring race, to you also I enjoin this common favour, and announce ye to him my mandate, that he bring this my son to my home, and present him to Telamon and my mother, I mean ¹Eriboea, that he may ever be the support of their old age, until they shall reach the dark chambers of the nether God. And mine arms let no masters of the games, nor he, my bane, set as a prize to the Greeks; but do thou, my son Eurysaces, take and keep thy namesake, my sevenfold shield infrangible; wielding it through the thickly sewed brace: my other ¹arms in common shall anon be buried with me. But take now with all speed this my son, and make fast the house, nor raise the tearful lament within my tent. Over prone to grief is the sex. Close the door speedily: 'tis not the skilful leech's part to howl an incantation over a sore that asks the knife.

CHO. I tremble at hearing this eagerness, for thy sharpened tongue likes me not.

TEC. Ajax, my Lord, what canst thou purpose in thy mind to do?

AJ. Ask not, question not; best be resigned.

TEC. Ah me, how I despair! I conjure thee by thy child, and by the Gods, abandon us not.

¹ Eriboea, sometimes called Periboea, was daughter of Alcathous, king of Megara, and son of Pelops, and is said to have been sold by her father on suspicion of an intrigue with Telamon, and carried to Cyprus, whither Telamon followed and married her.

¹ This was a common custom in ancient times, as may be gathered from Thucydides, L. I. c. viii.

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alas ! co-mate of a heaven-sent phrenzy ; whom once, in former time, thou sentest forth a conqueror in furious war ; but now on the contrary, * his senses all astray, he has proved a deep affliction to his friends. But the former deeds of his hands, deeds of noblest valour, fell, aye, fell, thankless to the thankless ; the unwise Atridæ. † Surely, somewhere a mother nursed in the lap of ancient days and hoar old age, when she shall have heard that he is diseased as with the sickness of the soul, hapless shall utter a dirge,—a dirge, no plaint of the nightingale, that piteous bird, but shrill-toned shrieks, will she wail forth ; while blows, struck by her own hand, shall fall on her breasts, and rendings of her hoary hair. For better were he hiding in the grave, than hopelessly distempered ; who coming of his father's race the bravest of the hard-toiling Greeks, is no longer constant to his natural temper, but is wandering without it. Ah, wretched sire, what an insupportable calamity of thy child awaits thee to learn ! such as no age of the Æacidæ hath ever yet fostered, at least save this man !

AJ. Time, the long, the countless, brings to light all that is unseen, and when disclosed conceals, nor is

himself, and the Oxford translator has this note : “The *ἑρμῆς* (tertianus) was a combatant, who waited the decision of some trial of prowess in the games, with intent to offer himself as opponent to the conqueror.” p. 169.

* Literally, “feeding apart from his senses.”

† There is great beauty in the suppression of the name throughout this passage : it may in some measure be thought to resemble the veil of Timanthes.

AJ. Too much thou vexest me ; knowest thou not that I no longer am the * Gods' debtor for aught of service ?

TEC. Good words be thine.

AJ. Speak to those that hear.

TEC. And wilt thou not be persuaded ?

AJ. Thou pratest overmuch already.

TEC. Aye, for I fear me, prince.

AJ. Will ye not stay her quickly ?

TEC. In Heaven's name, be softened.

AJ. Methinks thou hast but a fool's wisdom, if thou purposest but now to school my temper.

CHO. Illustrious Salamis, thou somewhere, ¹rocked by ocean, ²art situate in happiness, ever conspicuous to all : while I, unhappy from time of old, am tarrying in Ida's meadowy pastures of the sheep, of no account, continually worn away by regular and unvaried time ; having a sorry hope that still I shall one day reach the abhorred and gloomy Pluto. And now the cureless Ajax is upon me, ³a fresh assailant, alas !

* A similar expression is found in Virgil :—

“ Nos juvenem exanimum et nil jam celestibus ullis
Debentem vano mœsti comitatur honore.”

Yet it would perhaps be going too far to say that Ajax meant nothing contemptuous to the Gods.

¹ This epithet, though perfectly suitable to Delos, appears rather misplaced here ; and Lobeck suggests, that as Æschylus has applied the term *Θαλασσιόπληκτος* to Salamis, it is probable Sophocles wrote *αλιόπληκτος*.

² The word *ναια* is used in this sense by Homer, II. II. 626.

³ *Ἐφιδεος* is, in the Frogs of Aristophanes, applied to Sophocles

alas ! co-mate of a heaven-sent phrenzy ; whom once, in former time, thou sentest forth a conqueror in furious war ; but now on the contrary, ° his senses all astray, he has proved a deep affliction to his friends. But the former deeds of his hands, deeds of noblest valour, fell, aye, fell, thankless to the thankless ; the unwise Atridæ. ^P Surely, somewhere a mother nursed in the lap of ancient days and hoar old age, when she shall have heard that he is diseased as with the sickness of the soul, hapless shall utter a dirge,—a dirge, no plaint of the nightingale, that piteous bird, but shrill-toned shrieks, will she wail forth ; while blows, struck by her own hand, shall fall on her breasts, and rendings of her hoary hair. For better were he hiding in the grave, than hopelessly distempered ; who coming of his father's race the bravest of the hard-toiling Greeks, is no longer constant to his natural temper, but is wandering without it. Ah, wretched sire, what an insupportable calamity of thy child awaits thee to learn ! such as no age of the Æacidæ hath ever yet fostered, at least save this man !

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° There is great beauty in the suppression of the name throughout this passage : it may in some measure be thought to resemble the veil of Timanthes.

ought hopeless; no, both the terrible oath and the hardened spirit are his prize. For I, too, that lately was so firm in my dread purpose, like steel, the icebrook's temper, by this my wife here have been womaned in my speech: and I pity her [too much] to leave her a widow, and my child fatherless, amid foes. But I will go to the baths and meadows along the shore, that having cleansed off my pollutions I may escape the weighty auger of the Goddess. And as I go, wherever I shall light on an untrodden spot, there will I hide this my sword, of weapons the most hateful, burying it in earth, there where none shall ever see it; but O may night and Hades guard it below. For from the hour wherein I took to my hand this, a present from Hector my deadliest foe, never to this day have I got aught acceptable from the Greeks. No, true is the popular adage; "The gifts of enemies are no gifts, nor profitable." Henceforth therefore will we know how to submit to the Gods, and learn to respect the sons of Atreus. They are our rulers, therefore we must give way. Why not? for all that is terrible and all that is mightiest gives way to ' office.

¶ There is a passage very similar to this, which it may not be useless to quote, whether as an argument to support Shakespeare's claim to the play whence it comes, by the evident marks of his style which it bears, or to prove an old assertion, that in him is contained the finest study of the English language:—

"The heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order."

TROILUS AND CRESSIDA.

First, snow-paced winters give place to fruitful summer, ' and the orb of murky night retires for the day with his white steeds to kindle his light, and the blast of the dreadful winds hath lulled the roaring main, nay, all-o'erpowering sleep looses where he hath bound, nor always holds us captive. And how shall we not know moderation? Since, for my part, I am even now aware 'that our enemy is so far to be hated by us, as though he may yet again be our friend; and to my friend I will be willing thus far by aiding to be of service, as if he were not always to remain so. For to them any among men the haven of fellowship is faithless: but in all this it will be well. Do thou, woman, having retired within, pray to the Gods continually to accomplish what my heart desires: and do ye, my clansmen, do me this honour alike with her. And signify to Teucer, should he return, to look well to me, and at the same time be a friend to you. For I go thither, whither go I must; but do ye what I tell you, and soon, perhaps, you may learn that I, though now unfortunate, have found deliverance.

CHO. With love I thrill, and overjoyed I soar aloft.
O Pan, O Pan, thou ocean-wanderer, show thyself

* See Milton, Book VII. and Thomson's Ode to the Seasons.

* This is the sentiment to which Cicero alludes, de Amicitia, c. 16: "Negabat ullam vocem inimiciorem amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem: sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis, esse sententiam."

from the craggy ridge of snow-beaten 'Cyllene, thou princely founder of heaven's choir, that accompanying with me thou mayest essay the self-taught Gnosian and Nysæan dances: for now it is my care to lead the chorus. And mayest thou, Apollo, Delian king, coming over the "Icarian sea, accord me thy distinguished presence, for ever kind. For Mars hath dispelled the heavy affliction from his eyes. Io! Io! now, now again, O Jove, is the white propitious light of day with us, that we may approach the swift vessels that speed on the brine: since Ajax is again forgetful of his troubles, and has again performed the most sacred ordinances of the Gods, with strictest observance worshipping. Time, the mighty, withers all away. Nor would I pronounce aught impossible, at least when Ajax has repented of his hopeless wrath and dire feuds with the Atridæ.

MESSENGER.

* My friends, I would first tell you; Teucer is just

* Cyllene is a mountain in Arcadia, the birth-place of Mercury, who shared with Pan the right of patronage there. Gnosus was a town of Crete, celebrated for its being the birth-place of Ariadne. There were several cities of the name of Nysa, of which the most renowned was in India, said to be the place where Bacchus was educated, and whence he derived his name Dionysus.

* The name "Icarian" was given to that part of the Ægean sea which encircles Mycone and Gyaros, the supposed scene of Icarus' fall.

* Musgrave conjectures, that in allusion to the well-known custom of heralds among the ancients, we should read *φίλον τὸ πρῶτον*; Lo-

arrived from the Mysian rocks : but as he advances into the middle of the camp, he is reviled by all the Greeks at once : for, having discovered him coming slowly from a distance, they encircled him all round ; and then began to assail him with reproaches from this side and that ; and there was not one who did not, calling him the brother of the madman and traitor to the army ; that he should not save himself from death by being thoroughly mangled with stones. So that they came to such a pitch, that their swords, drawn from the scabbards, were passed across by their hands. But their strife, having run to its greatest length, ceases by words of reconciliation from the elders. But where's Ajax, that I may tell him all this ? for to our Lords it is our duty to disclose all our tale.

CHO. He is not within, but has just disappeared, having coupled new plans with new deportment.

MESS. Woe ! woe ! woe ! Then he who sent me on this errand, sent me too tardily, or I was slow in coming.

CHO. But what is there wanting in this matter ?

MESS. Teucer forbade to let the man go forth from within his abode, before he himself should be present.

CHO. Nay, but look you, he is gone, having betaken himself to the best of purposes, that he may by

beck removes the period at the end of the line, and joins the two last of the above three words, retaining *φίλοι*.

For mention of Mysia, see Herodotus, L. I. Of this country, which was in alliance with Troy, Telephus was monarch at the time of the Trojan war.

reconcilement with the Gods, be freed from their wrath.

MESS. These thy words are fraught with abundant folly, if indeed *Calchas prophesy aught with right judgment.

CHO. What is its nature? and what knowing of this matter [prophesies he?]

MESS. Thus much I know, and chanced to be present. For from the council and the kingly circle Calchas having retired by himself, apart from the Atridæ, and placed his right hand in Teucer's in friendly guise told him and enjoined him by all manner of means to confine Ajax throughout the day now shining, to day, this very day, within his tent; nor let him go and suffer him to pass, if ever he would see him again alive: for on this day only the wrath of celestial Minerva persecutes him: so spake he and said. For the seer declared, that *overgrown and unwieldy bodies are wont to fall under severe misfortunes by divine agency, when one that springs from a mortal stock is not of consequence minded as a mortal should. But he, at the very moment that he sallied forth from home, was found of his father, advising him well, too †inconsiderate; for he strictly

* This distinguished seer possessed his inspiration by birthright, being the grandson of Idmon, the soothsayer that attended the Argonautic expedition.

† Vis consili expers mole ruit sua.

‡ The reason which is here given for the misfortune of Ajax is precisely that of which Aristotle approves, who, after having rejected the two extremes of virtue and vice, proceeds to state his idea of a character adapted to tragedy: "And such a man is he, who neither in vir-

charges him, "Son, be thy wish to conquer with the spear, but be it to conquer through the Gods." But he with haught and senseless vaunt replied, "Father, in concert with the Gods even one that was nothing might obtain the victory; but I, even without them, am assured I shall snatch to me this glory." So proud a boast did he utter. Then, a second time, to immortal Pallas, when urging him she bade him turn his gory hand against the foe: then answered he, in words dire and unutterable, "Queen, be thou at the side of the other Greeks; where I am, the battle never shall break through." By words such as these he earned the ruthless anger of the Goddess, being of a spirit unsuitable to man. But if indeed he live to day, we haply may be, with Heaven's aid, his preservers. Thus much the prophet said, but Teucer instantly sends me from the conclave, bearing these his mandates to thee to observe: but if we are foiled of our purpose, then is the hero no more, if there be skill in Calchas:

CHO. O wretched Tecmessa, of hapless race, come

tue and uprightness is transcendent, nor yet changes his lot to misfortune through vice and depravity, but one that does it through some error, and that a man of high renown and prosperity, such as were Oedipus and Thyestes." Poetics, sect. 25.

* Homer represents Ajax of a temper in some degree resembling this, though not so haughty, in a prayer which Longinus has quoted and commended:—

Ζεῦ πάτερ, ἀλλὰ οὐ εὔσαι ὑπ' ἡμεῶς νῆας Ἀχαιῶν,
Ποίησον δ' αἰῶζεν. δὸς δ' ὀφθαλμοῖσιν ἰδεῖσθαι,
Ἴεν δὲ φάει καὶ ἄλυσσον.

forth and look on this man, what manner of words he utters. For this cuts to the quick, that none may joy therein.

TEC. Why rouse ye me, miserable that I am, from my seat, when but now respited from exhaustless ills?

CHO. Listen to this man, since he comes bringing us matter that concerns Ajax, whereat I grieve.

TEC. Ah me! what sayest thou, man? Are we then undone?

MESS. I know not thy circumstances, but I have no hopes of Ajax, if he be from home.

TEC. Well then, he is from home, and therefore I am ^din agonies at what thou hast to say.

MESS. Teucer sends charge to confine him under close cover of his tent, nor let him go out alone.

TEC. But where is Teucer, and wherefore says he this?

MESS. He is just arrived: and apprehends that this departure of Ajax, that he tells, is fatal.

TEC. Unhappy me! having learnt it from what possible person?

MESS. From Thestor's prophet-son, on this present day, that it brings him life or death.

TEC. Ah me! friends, assist me against this ^eemergency of fortune, and hasten,—some that Teucer may come quickly, and some to the western bends of the

^d Lobeck places a note of interrogation after *ἐν*.

^e This passage supports an opinion of Lobeck already stated, since here we find no allusion to slavery, although the same expression is used as at v. 485. See the note on that line.

mountains, some to the eastern go and search out the hero's ill-omened sally. For I know that I was deceived by the man, and an outcast from my former favour with him. Ah me ! my child, what shall I do ? not sit here,——no ; I will be gone thither whithersoever I shall have strength to. Let us away, let us hasten hence ; 'tis not the moment for inaction, for those at least who wish to save a man that hurries to death.

CHO. I am ready to be gone, nor will I shew it merely in words, for speed of action and of feet at once shall follow them.

AJ. The slayer is set upright, where it best may pierce, (if one have leisure to speculate on that too,) the gift of Hector, a man of foreigners, most detested by me, and most hateful to my sight. But it has fixed itself in the hostile soil of Troy, fresh-sharpened on the steel-consuming whetstone. And I myself, having well prepared, have fixed it, the kindest friend to Ajax in furtherance of his speedy death. Thus well am I furnished. But, after all this, do thou first, O Jupiter, assist me, for it is but reason. Nor will I ask of thee to possess an ample boon. Send for me some messenger, carrying the evil tidings to Teucer, who may

r The departure of the Chorus here in order to give room for the exhibition of Ajax' death is censured by Brunck, but defended by Lobeck on the example of *Æschylus* in the *Eumenides*, and *Euripides* in *Helen* and *Alcestis*. And he also remarks, that the difficulty which induced *Æschylus* to relate the death of Ajax, namely, the open nature of the stage, was evaded by *Sophocles*, who carries his hero as far as possible back from the eyes of the spectators to the inner scene. As *Potter* justly observes, this single speech of Ajax is worth all the unities, an attempt to maintain which has been so lately made, and ably refuted.

be the first to take me up when fallen on this fresh-sprinkled sword : and that I may not, having been ere that discovered by any of my foes, be hurled a cast-away to dogs and birds a prey. This much I beg of thee, O Jove ; and with thee I call on the nether Mercury, conductor of ghosts, to lull me softly to repose, when I have burst through my side with this my sword, by a bound quick and without a struggle. I call, too, the ever-virgins to my aid ; them, ever beholding all the sufferings of mortality, the awful Furies, with gigantic stride, to learn of me how I, unhappy, am done to death by Atreus' sons ; and may they grasp them all together, villains as they are, by a death most vile, and doomed to utter destruction : even as they look on me falling self-murdered, ^aso self-murdered may they perish by their dearest offspring. Go, ye swift and avenging Furies, banquet on the whole armed host, and spare not. ^bAnd thou, that

^a Musgrave considers this passage to refer to the death of Ulysses by his son Telegonus. Certainly Agamemnon did not fall by the contrivance of any of his children ; and as for Menelaus, he, if we may credit Homer, was carried to the islands of the blest, without having tasted death ; how deservedly, we may gather from Herodotus' account of his conduct in Egypt. The curse of Ajax is remarkably grand and awful, but will hardly bear comparison with the celebrated imprecation in Lord Byron's *Giaour*.

^b This most sublime idea has been well imitated by Seneca :—

“ O decus mundi, radiate Titas,
Dic sub Aurorâ positis Sabæis,
Dic sub Occasu positis Iberis,
Dic ad æternos properare manes
Herculem et regnum canis inquieti.”

HERC. ÆT. v. 1516.

makest the high heaven thy chariot course, O Sun! when thou shalt look on the land of my fathers, checking thy golden-backed rein, announce my woes and my fate to my aged sire, and the wretched mother that nursed me. Full surely she, unhappy, when she shall hear this report, will send forth a dreadful wail throughout the whole city. But it avails not to lament thus vainly: no, the deed must be done, and with all speed. O death, death, come now and look upon me; although thee, indeed, there also shall I meet and accost. But thee, O present brilliance of the lustrous day, and the car-borne sun, I salute now for the last time, and never again hereafter. O light! O sacred soil of mine own country, Salamis! O floor of my father's hearth, and thou, illustrious Athens! and race that shared my nurture! and ye fountains, and rivers here, and the Trojan plains I address; farewell, my fosterers: this his last word does Ajax speak to you: all else will I tell to the dead in Hades.

SEMICHO. 'Double double toil and trouble! for whither, whither, aye whither went I not? and yet no place knows to learn [of thee.] Hist! hist! again I hear some noise.

SEMICHO. 'Tis but ours, the ship's company, partners in your voyage.

SEMICHO. Well, and what then?

SEMICHO. All the western side of the fleet has been paced [by us.]

SEMICHO. And hast thou then got——

SEMICHO. Trouble in abundance, and nought more to be seen.

¹ Literally, "trouble brings trouble to trouble."

SEMICHO. Nay, nor to me then, on the measured track in the east, does the hero any where present himself to view.

CHO. Who, who of the industrious fishermen, plying his sleepless quest for prey, or who of the Olympian Goddesses, or who ¹acquainted with the torrent rivers of the Bosphorus, if haply any where he descries the chief of savage spirit roaming, will tell me, for grievous it is that I, a wanderer, should approach no fortunate course of my lengthened toils; and that I, wearied and feeble as I am, should not see where he is.

TEC. Alas! ah me!

CHO. Whose cry issued from the neighbouring grove?

TEC. Alas, unhappy me!

CHO. I see the hapless captive bride Tecmessa, overwhelmed amid this grief.

TEC. I am lost, undone; I am utterly ruined, my friends.

CHO. What is it?

TEC. Here is our Ajax lying just now newly slain, folded over his ¹secreted sword.

CHO. Alas, and woe is me! for my return! Ah me! prince, thou hast killed thy fellow-seaman here. Unhappy me! O lady, sad at heart!

¹ "Ἰδέσθαι" may be rendered, "haunting, or dwelling near." So Lucian:

"Gens conscia Nilo."

PHARSAL. L. I. v. 20.

¹ For *νευφαίη* Musgrave proposes here to read *καθαίμην*, and adds, "desideratur certe epithetum, quod præsentem ensis conditionem declaret."

TEC. 'Tis time to wail, since such is his fate.

CHO. By whose hand then could he ill-fated have ever effected this?

TEC. Himself, by his own hand; 'tis plain, for this his sword stuck in the ground, whereon he fell, convicts him.

CHO. Ah me! for this my misery! 'twas then alone, by friends unfenced, thou didst shed thy blood: while I, the all-senseless, the all-ignorant, neglected thee. Where, where lies the intractable Ajax of ill-omened name?

TEC. Mark me, he is not to be gazed on. No, I will shroud him in this enfolding robe from head to foot, since none that was his friend could bear to look on him exhaling upwards^m at the nostrils, and out of the red gash, the gore now blackened from his self-inflicted death-wound. Ah me, what shall I do? What friend will bear thee off? Where is Teucer? How timely were his presence, would he but come to help lay out for burial this his fallen brother! Ah luckless Ajax! what thou wert! what thou art! deserving to meet with mourning, aye, even from thy foes.

^m Wakefield (Sylv. Crit. p. 104) proposes to read *πρὸς ἰνδρς*, and quotes Statius:—

“Corruit, extremisque animæ singultibus errans
Alterutris, nunc ore venit, nunc vulnere sanguis.”

THESS. III. 90.

“And if thou tell'st the heavy story right,
Upon my soul, the hearers will shed tears;
Yea, e'en my foes will shed fast-falling tears,
And say—Alas! it was a piteous deed.”

THIRD PART OF HENRY VI. Act 1.

CHO. Wretched man! thou wert then bent, at some time, to accomplish thine evil lot of endless woes: such words wouldst thou sigh out all night and day, stern heart, of evil sound to the Atridæ, with deadly passion. Surely that time was a chief source of troubles, when the contest of superior valour was proposed about Achilles' arms.

TÆC. Ah me, me!

CHO. The pang of genuine grief pierces to thine heart, I know.

TÆC. Ah me, me!

CHO. I can well believe thou sighest thus doubly, lady, but now despoiled of such a friend as this.

TÆC. 'Tis thine to fancy all this, but mine too truly to feel.

CHO. I confess it.

TÆC. Ah me, my child, to what a yoke of slavery pass we! what taskmasters are over us!

CHO. Alas! in this thy sorrow thou hast made mention of the °unutterable deed of the two unfeeling Atridæ: but may Heaven avert it.

TÆC. Nay, all this had never stood as it does, but with Heaven's will.

CHO. But far too heavy is this burden they have brought upon us.

TÆC. And yet such affliction as this does the dread Goddess Pallas, child of Jove, gender, to gratify Ulysses.

CHO. Aye, verily, the chief of many toils in his

• Musgrave proposes *ἀναιδής*, rejecting the interpretation of *ἀναιδής* by *infandum*.

darkling soul mocks us with scorn, and laughs with abundant laughter at the madman's sorrows, alas ! alas ! and with him Atreus' two royal sons hearing them.

TEC. Then let them laugh and joy over the woes of Ajax. † Perhaps, mark me ! though when alive they desired him not, they will mourn him dead, in the needful time of battle. For the weak-minded, while they hold in their hands aught good, knew it not, ere some one have cast it from him. ‡ More bitter has his death been to me than sweet to them, but delightful to himself. For all that he longed to possess he gained for himself, the very death he wished. How then could they laugh out against him ? § By the Gods he died, not by them,—no. Then let Ulysses, with empty

† See Brunck's note.

“ ————— For it so falls out,
That what we have, we prize not to the worth,
Whiles we enjoy it : but being lacked and lost,
Why then we rack the value, then we find
The virtue that possession would not shew us
Whiles it was ours.”

MUCH ADO ABOUT NOTHING, *Act 4. sc. 1.*

¶ *Μάλλον* is understood. Thus Homer :—

Βούλομαι ἔγὼ λαὸν σθένος ἔμμεναι, ἢ ἀπολίσσασθαι.

B. I. v. 117.

• To fall by the hands of an enemy worthy of them, was often a consolation to the dying warriors of antiquity, and is so used by Philoctetes to Neoptolemus, on his hearing of Achilles' death. Thus Turnus in Virgil :—

“ ————— Non me tua fervida terrent
Dicta, ferox : Di me terrent, et Jupiter hostis.”

ÆN. XII. 894.

[vaunts,] be insolent: for they have Ajax no longer; no, but having bequeathed to me sorrows and lamentations, he is departed.

TEUCER.

Ah me! me!

CHO. Be silent; for methinks I hear the voice of Teucer, crying out in a tone fit to preside o'er this calamity.

TEU. O dearest Ajax! O person of my brother! hast thou then dealt with thyself even as report prevails?

CHO. Teucer, the man is no more! of this be assured.

TEU. Then woe is me, for my heavy affliction!

CHO. Since it is so——

TEU. Unhappy me! unhappy!

CHO. 'Tis time to groan.

TEU. O deep and dire calamity!

CHO. Too much so, Teucer.

TEU. Ah, hapless! But what of his child? Where in this Trojan land is he?

CHO. Alone at the tents.

TEU. Wilt not thou with all speed bring him hither, lest any of his foes lay hold of him, as the whelp of a widowed lioness? Go, bestir thyself, bear aid. All, mark me! are wont to deride the fallen dead.*

CHO. Nay, moreover, while yet alive, O Teucer, the

* Of this savage custom among the ancients, Homer has left us many examples, and none more striking than in the case of the fallen Hector, which passage Pope has in his translation explained away. IL. B. XXII.

hero left a charge that thou shouldst care for Eury-saces, even as now thou art caring.

TEUC. Oh thou, of all spectacles to me the most painful that I have ever with mine eyes beheld; thou too, a journey that of all journeys hast surely most anguished my heart, even that which I have now come, O dearest Ajax, when I heard thy fate, following up and tracing it step by step: for the report concerning thee, swift as if some God were the agent, pervaded all the Greek host, how that thou wert dead and gone. Which I miserable hearing, while I was absent from it, was inwardly groaning, but now that I see it, am utterly undone. Ah me! Come, uncover, that I may see the whole evil. O sight dreadful to look on, and of bitter daring, of how many pangs having deeply sown the seeds for me, dost thou wither! For whither can I betake myself, to what manner of people, I that nowhere aided thee in thy troubles? 'Doubtless will Telamon, thy father as he is mine, receive me with kind aspect, and, haply, with mild air, me, returning without thee. For how should he not, whose wont it is not, even when fortunate, to wear a smile of more than common pleasure? What will he suppress? What reproach will he not utter? That I, "the spurious offspring of his captive in war; that I have by

* Ironically.

= Teucer, as he himself afterwards states, was the son of Telamon, by Hesione, daughter of Laomedon, who had been selected by Hercules as a reward to the king of Salamis for his services in that hero's expedition to Troy. The event justified these apprehensions of Teucer, and to avoid his father's indignation, he fled to Cyprus, where he founded Salamis.

cowardice and effeminacy betrayed thee, dearest Ajax, or in treason, that I might possess thy sovereignty and patrimony when dead. Such words will he, a man of passionate temper, morose with age, vent forth, angered to strife by a mere nothing. And in the end shall I, repulsed, be an outcast from my country, noted in story as a slave, and no freeman. Thus much at home: but here, at Troy, many are my foes, and little is there to profit me. And all this have I incurred by thy death. Ah me! what shall I do? how shall I tear thee off from this thy fierce and hasty sword, the destroyer whereby thou didst expire? Knewest thou how in time Hector, even though dead, was doomed to be thy destruction? Observe ye, by the Gods I ask, the fate of these two men. Hector, having been fast bound with the very ^{*}girdle, wherewith he was presented from Ajax, the steed-drawn car was ever racked and mangled until he breathed out his life: while Ajax, possessing this, the gift of Hector, perished by its means from a mortal fall. And was it not a Fury that forged this scimitar, and Hades the other, that fierce artificer? I then would say that the Gods devised both this and every thing else for ever to mankind. But to whomsoever in opinion this is not pleasing, let him fondly cling to other, and me to this.

CHO. Extend no length of speech, but bethink thee how thou wilt commit to the tomb thy brother, and what thou presently wilt parley. For I decry a foe-man, and haply he may, as would a villain, come forth to laugh at our misfortunes.

* This is not found in Homer's account.

TEU. But what man from the army is it that thou seest?

CHO. Menelaus, for whom, in fact, we undertook this voyage.

TEU. I see him, for, near as he is, he is not hard to recognize.

MENELAUS.

Ho thou! to thee I speak. See thou lay not out with thine hands this corpse, but leave it as it is.

TEU. For what purpose hast thou spent thus much in words?

MEN. As my pleasure, and his who sways the host.

TEU. Wilt thou not then say what cause alleging?

MEN. * Because that, having hoped we should bring him from home both friend and ally to Greeks, we have, on inquiry, found him out to be more hostile than the Phrygians; who having plotted destruction to the whole army at once, went forth armed by night against it to subdue it with his spear. And had not some God baffled this his attempt, we had lain victims to the very fate himself hath met, murdered by a

* Probably by his haughty air and step.

" 'Tis he, I ken the manner of his gait,
He rises on the toe; that spirit of his
In aspiration lifts him from the earth."

TROILUS AND CRESSIDA, *Act 4, sc. 5.*

* This is in accordance with Aristotle's rule, who, in his enumeration of those towards whom anger is felt, mentions friends before enemies, as the injury, being unexpected, is the greater. *Rhet. B. II. c. ii.*

death most ignominious, while he would have lived. But heaven now hath wrought the change, that his violence should fall on the sheep and flocks. Wherefore there lives not the man of so much power as to entomb his body in the grave; but an outcast on the pale sand, he shall become food for the birds that coast along the brine. And therefore assume thou no fierce indignation, for although we could not master him alive, at all events we will rule him dead, although thou be unwilling, perforce chastening him with our hands. For there is no instance in which, while he lived, he was ever willing to attend to my words; and yet it is the proof of a bad man, that he, a private citizen, should in nothing deign to listen to those who are set over him. ^a For never, neither in a state could laws be rightly carried on, where fear has not been established, nor surely could an army endure a commander with submission any longer, having no barrier of respect and shame. ^b But an individual, though he be large of person, it behoves to think that

^a In *Troilus and Cressida* the speech of Ulysses in council enlarges this sentiment beautifully: the whole is too long for insertion, but parts of it seem almost paraphrased:—

“Take but degree away, untune that string,
And, hark, what discord follows! * * *

* * * * *

Force should be right, or, rather, right and wrong
(Between whose endless jar justice resides)

Should lose their names, and so should justice too.”

^b “*Nihil est tam firmum, cui non periculum sit etiam ab invalido.*”

he may hereafter fall, though by a puny ill. For to whom both fear and the sense of honour attach, that man be sure carries with him his safety; but where it is allowed him to be insolent and do whate'er he pleases, think that at some future time this state, though it sped before a favouring gale, will sink to the bottom. *But let me ever be fixed in a wholesome awe, and let me not think that after doing what I please, I shall not pay back in turn what pains me. Alternately this comes upon us. Before now, this man was a fiery insolent, now I in turn am high-minded, and command thee not to bury him, lest that by burying him thyself sink into the tomb.

CHO. Menelaus, do not, having set forth wise sentiments, become in consequence thyself an insulter of the dead.

TEU. Never again, my friends, could I wonder at a man, who being nothing by birth, consequently errs, when they who fancy they are born of a noble family, err in their speech with words such as these; come, tell me again from the beginning, canst thou say thou didst take and bring this man hither as an ally to the Greeks. Did not he himself sail out as his own master? Wherein art thou his commander? and wherein is it allowed thee to sway the people that he led forth from home? Thou camest as prince of Sparta, and not as commanding my people, nor is there where the

* "This is said by Menelaus in perfect conformity with the Spartan institutions; which nation built a small temple to Fear close by the throne of the Ephori." *Loback*. Yet Pericles, in his funeral oration, has claimed it preeminently for his countrymen. V. Thuc. II. 37.

law of rule was laid down for thee to order him, any more than he thee. Thou camest hither under the command of others, not general of the whole army, that thou shouldst ever lord it over Ajax. No, rule those whom thou dost rule, and in haughty terms chastise them: but my brother here, whether thou forbid, or the other chieftain, will I duly commit to the tomb, fearless of thy mouthing. Since in no wise for thy wife's sake did he campaign, like hirelings ever full of toil,⁴ but for his oath's, whereby he was bound, and not for thee, since he valued not the worthless. Wherefore come and bring with thee hither more heralds, and the general: but for thy rant I would not turn me, so long as thou shalt be such as thou art.

CHO. Nay, on the other hand, I like not such words in misfortune; for harsh reproofs, mark me, though they be but too just, are biting.

MEN. Methinks our °archer thinks not little of himself.

TEU. No, for 'twas no sordid art I acquired.

⁴ The story is that Tyndarus, father of Helen, bound all her suitors by strict oaths to maintain the cause of him whom she should choose as her husband, and resist or revenge any attempt to carry her off. Thucydides, however, gives a different opinion in his first book, and considers Agamemnon to have exercised a feudal authority over the other chiefs that composed the Grecian force.

° The archers were reckoned among the $\psi\lambda\alpha\iota$, or light-armed troops of the Greeks, and accounted inferior to the Oplites. Homer (Il. 8.) mentions the manner of Teucer's fighting, and his retiring behind his brother's shield for protection after the discharge of his arrows. For an example of the contempt in which bowmen were held, Musgrave refers to a dispute of Lycus in Euripides, Herc. Fur. 158.

MEN. Thou wouldst be likely to boast, somewhat largely, couldst thou bear a shield.

TEU. 'Even unarmed I were a match for thee at any rate, though mailed.

MEN. A pretty spirit this that thy tongue nurtures !

TEU. Yes, in a just cause it is allowable to be high-spirited.

MEN. What, is it just that he should prosper, having slain me ?

TEU. Having slain thee ? Thou hast spoken a wonder indeed, if thou though dead livest.

MEN. I do, for Heaven rescues me, but for his part I am no more.

TEU. Having by the Gods been saved, do not now dishonour the Gods.

MEN. What, should I impugn the divine laws ?

TEU. Yes, if thou art here to forbid the burial of the dead.

MEN. Mine own enemies at least for myself I do ; for it is not fitting.

TEU. What, did Ajax ever confront thee as a foe ?

MEN. I hated him who hated me : thou knowest this thyself.

TEU. Aye, for thou wast found of him a fraudulent voter.

MEN. That slip was made by the judges, not me.

TEU. Many a crime mightest thou wickedly and fraudfully commit in secret.

“ Thrice is he arm'd that hath his quarrel just ;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted.”

SECOND PART OF HENRY VI. *Act 3, sc. 2.*

MEN. These words are coming on to annoyance for some one.

TEU. No more so methinks than we shall annoy.

MEN. One thing I will tell thee. This fellow must not be intombed.

TEU. And do thou in return 'hear; this man shall presently be buried.

MEN. Once ere now saw I a man daring of tongue, urging on his crew to sail in stormy weather, in whom thou mightest not have found the power of speech, when by the peril of the storm he was encompassed; no, hidden under his cloak he gave himself up for any one of the seamen that would to trample on. And so also thee and thine unbridled tongue a mighty storm, bursting forth from a little cloud, might haply put down in thy tedious clamour.

TEU. And I too have beheld a man fraught with folly, who was insulting the calamities of his neighbours. And then one like to me in person, and in temper similar, having looked upon him, spake words such as these: "Man, treat not the dead with injury, for if thou wilt so do, know thou shalt be punished." Thus, being by, did he admonish that luckless wight. But mark, I see him; and he can be, to my thinking, none else than thou. What, have I spoken riddles?

MEN. I will be gone. For base were it, if any one

z Here Brunck defends the future middle as used in an active sense; but Lobeck has produced instances from Sophocles himself, (Ced. Tyr. 344.) and other approved Attic writers, (Xen. Anab. II. 5.) which seem to favour the substitution of *ἐν δ' ἀνέκνυσεν ἢ τὸδ'.*

were to hear such a thing, for one who can use force to punish by words.

TEU. Crawl hence now, for in me too is it most base to listen to a trifler that prates unmeaning words.

CHO. The conflict of a mighty quarrel will ensue. But speeding, Teucer, as best thou canst, be quick to look out a ^b hollow grave for Ajax, where he shall possess his mouldering sepulchre by mortals forgotten.

TEU. Nay more, here at hand are in very season the wife and child of this my brother, to deck out the tomb of the unfortunate dead. Come hither, my boy, and standing near, as a suppliant, touch thy father that begot thee. And sit thou his petitioner, holding in thy hands my ¹ hair, and her's here, and thine own the third, a suitor's wealth. But if any one from the army would pluck thee forcibly from this corpse, be the villain, as a villain should, an unburied outcast from his country, mowed down root and branch with all his race, even thus as I cut this lock of hair. Take

^b Sophocles has said nothing of the body of Ajax being burnt, that being a privilege denied to him on the authority of Calchas, who declared the holy element of fire to be polluted by consuming therein the remains of suicides. Philostratus in *Heroicis*.

¹ The custom of consecrating their hair was very common among the ancients; and, in Euripides, we find Electra condemning Helen for sparing her locks. Orestes, L. 128. So also Achilles, at the funeral of Patroclus, cuts off the hair he had vowed to his native river Spercheus, and his example was followed, out of respect to the dead, by the other Greeks. Il. XXIII. 135.

it, my child, and keep it, nor let any move thee, but having fallen on the body cling fast. And do not ye stand close by him as women instead of men; but protect him until I come, having taken order for the burial of Ajax, though none permit.

CHO. What then will be the last? in how long will close the tale of fast fleeting [*or wide wandering*] years, that ever brings upon me the ceaseless grievance of warlike toils along the dank Troy, the dire reproach of Greeks? Would that that man had first entered the boundless æther, or Hades, our universal home, who shewed the Greeks the common use in war of hateful arms. Ah, toils, of toils the parents! For he was man's ruin.* He hath appointed me to company neither with the joy of chaplets, nor of deep goblets, nor the dulcet harmony of flutes, the wretch, nor to linger o'er the nightly luxury of love; no, from love, alas, he has debarred me. And thus uncared-for I am lying, my hair continually ¹drenched with fast-falling dews, memorials of doleful Troy. And truly up to this time the valiant Ajax was my bulwark from ²nightly terror, and the arrow [by day;] but now he is given up to a detestable fiend; what delight then, what pleasure will

* Still finer are the reflections of Henry VI. upon the evils of war, as the causes which produce them are more dreadful, and truly warrant his exclaiming, "Woe upon woe, grief more than common grief!"

¹ Similar to this is the complaint of the herald in the *Agamemnon* of *Æschylus*.

² This passage bears a striking resemblance to a verse in the ninety-first Psalm.

ever again attend me? "O could I be where beetles
o'er the main the headland chafed by the wave under
Sunium's lofty plain, that I might accost the sacred
Athens!

TRU. Truly I hurried back, having seen the com-
mander Agamemnon hastening hither to us: and he
evidently is about to let loose his evil tongue on me.

AGAMEMNON.

They tell me thou darest vaunt against us thy fierce
invectives thus with impunity; thee, to thee, son of
the captured slave, I speak. Truly hadst thou been
born of a noble mother, thou wouldst have boasted
loftily, and walked on tip-toe, when, °thysself a nothing,
for one that is nothing thou hast stood up against us.
On oath too hast thou affirmed that we have come
neither generals nor admirals of the Greeks or of thee;
no, as thou sayest, [i. e. by thy account,] Ajax sailed
his own commander. Are not these great insults to
hear from slaves? In behalf of what manner of man
hast thou clamoured thus haughtily? whither having
marched, where made his stand, where I did not?

* It was probably from these lines that Lord Byron took the hint
for the last stanza of his ode to the Greek isles:—

“Place me on Sunium's marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs weep,—
There, swan-like, let me sing and die.”

- “Shamest thou not, knowing whence thou art extraught,
To let thy tongue detect thy base-born heart?”

THIRD PART OF HENRY VI. *Act 2, sc. 2.*

Have then the Greeks no men save him? Of bitter consequence methinks was the contest I proclaimed of late to the Greeks for Achilles' arms, if every where I am to be made out a villain by Teucer; and if it will never content you, not even when worsted, to acquiesce in what the majority of your judges willed, but ye will constantly either assail us somewhere with reproaches, or harass us with covert treason, you, the vanquished party. Yet out of ways like these there never could arise the establishment of any law, if we are to thrust out those who prevail justly, and bring the hindmost to the foremost rank, no, all this must we check. For 'tis not the man of ample size, nor of ^p muscular frame that has the surest footing, no, the men of good counsel every where prevail. And the large-sided ox goes straight along the road guided by a whip, though small. And on thee I behold this medicine quickly stealing, unless thou get thee some understanding, thou who for a man now no more, but already a shadow, art confident in insolence and in tongue unbridled. Wilt thou never be humble? wilt thou not, having learnt what by birth thou art, bring hither some one else of gentle blood, who in thy stead shall speak to us thy words?

^p Ulysses, in Shakespeare, thus remarks on the false pride of Ajax and Achilles:—

“So that the ram, that batters down the wall,
For the great swing and rudeness of his poise,
They place before the hand that made the engine,
Or those that with the fineness of their souls,
By reason guide his execution.”

TROILUS AND CRESSIDA, *Act 1, sc. 3.*

for I can no longer understand while thou speakest, since I am not acquainted with 'the barbarians' tongue.

CHO. O that ye had both of you the sense to be temperate, for than this I have nothing better to advise you.

TEU. Alas! how speedily does all grateful memory of the dead fade away among mankind, and is found to have deserted him; if at least this man no longer, not even in trifling matters, Ajax, remembers thee, for whom thou many a time didst toil with the spear, exposing thy life! But all this is now past and gone, thrown by in scorn. O thou that hast just uttered words many and profitless, rememberest thou no longer aught, when Ajax here once came and alone delivered you, 'pent up within your barriers, already as nothing in the rout of battle; when fire was blazing around the ships, even then on the topmost benches of the seamen; and Hector, past the trenches, was leaping high upon the naval hulks! Who repelled all this? Was it not he that did it?—he, who, thou sayest, no-

* Agamemnon sneers at Teucer for his descent from a foreign mother; wherein Sophocles appears rather to have consulted the manners and prejudices of his own age than that which he is describing. Not unlike this taunt is Hotspur's observation to Glendower:—

“ Who shall say me nay ?

GLEN. Why, that will I.

HOT. Let me not understand you then,
Speak it in Welsh.”

FIRST PART OF HENRY IV. *Act 3, sc. 1.*

* See Homer, II. 12, for the account of Ajax' repulse of Hector, and in the 14th book we find a disgraceful flight by night proposed by Agamemnon, but objected to by Ulysses.

where even set foot to foot? What! were not these justly his deeds in your behalf? And when again he singly, against Hector single-handed, by lot and not by command selected, went forth to cope with him; having deposited in the midst no *clod of clammy earth, his skulking lot, but one that was sure the first to bound with light spring from the crested helmet? He it was performed these deeds; and with him at his side, I, the slave, the offspring of a barbaric mother. Wretch! whither looking, canst thou prate of this? Knowest thou not that the father that begot thy father, Pelops of old, was a Phrygian barbarian; and Atreus, who in turn begat thee, was the most impious of men, who set before his brother a repast of his own children? And thou thyself wert born of a 'Cretan mother, with whom the father that begot her having taken a strange seducer, cast her away a prey to dumb fishes. And dost thou, being such, reproach with their family such as I am? I that am by birth the son of

* This is an anachronism, and alludes to the deceit practised by Cresphontes in furtherance of his gaining Messenia to his share in the division of Peloponnesus by the Heraclidae. Apollod. Q. 8. Pausan. IV. 3.

~ The term "Cretan," from the days of Plato (vid. Schol. ad Aristoph. Avv. τὸν μαιώμενον, τὸν Κρήτα, τὸν μέγιστον Ἀττικόν.) to those of St. Paul, appears to have been a term of more than common reproach. Lycophron calls Menelaus a Half-Cretan, from his mother Aerope, whom her father having detected in an intrigue with a domestic, gave to Nauplius, with injunctions to throw her overboard out at sea; but he disobeyed the mandate, and betrothed her to Plisthenes son of Atreus. For Agamemnon and Menelaus are said to have been the grandchildren of Atreus, and not, as commonly supposed, his sons, although considered and treated as such by him.

Telamon, who having gained the first prize of valour in the host, takes as the partner of his bed my mother, a princess by birth, child of Laomedon. Her, a selected present, the son of Alcmena gave him. And can I, thus the most excellent offspring of two the most excelling, disgrace my kindred by blood, whom, prostrate in woes like these, thou spurnest forth unburied, nor blushest for thy words? Be well assured then of this, that if ye shall cast forth any whither this body, ye shall with it cast out "us three lying at its side; since it is for my honour, labouring in Ajax' behalf, to die gloriously, rather than for thy wife's sake, or, I tell thee, thy brother's. Then look not to my situation only, but to thine own; since if thou shalt do me aught of harm, thou wilt one day wish thou hadst been a coward rather than bold against me.

СНО. Prince Ulysses; know thou hast come in season, if thou art here not to embroil, but to join in loosening [the quarrel.]

UL. What is it, friends? for from afar I heard the clamour of the Atridæ over this valiant corpse.

AG. Yes; for we are not hearing the most opprobrious words, King Ulysses, from this fellow here, even now?

UL. Of what sort? for I can grant indulgence to the man who hears bad words, with ill words to match them.

^a Himself, Tecmessa, and Eurysaces, for what the Scholiast says of the words being a threat, and having reference to the Atridæ, is too far-fetched, nor were the latter fallen down by Ajax' side, which he had instructed Eurysaces to do.

Ag. He hath heard his shame; for shamefully he treated me.

Ul. Why, what hath he done to thee, that thou hast injury?

Ag. He denies that he will leave this dead body destitute of burial, but will inter it in spite of me.

Ul. Is it then allowed a friend, having spoken the truth, * to be no less thy friend than before?

Ag. Say on;—else were I not in my right mind; since I account thee the greatest friend of the Greeks.

Ul. Listen now. By the Gods I implore, have not the heart thus pitilessly to cast out unburied this Ajax, and let not violence by any means prevail on thee so far to hate him as to trample on justice. For to me also he once was of all the army the bitterest foe, from the time I became master of Achilles' arms; and yet, though such he was to me, I would not so far dishonour him as not to say that he, and no other, was the bravest of all the Greeks I have looked on, as many of us as came to Troy, except Achilles; and therefore he may not, in justice at least, be disgraced by thee. For thou wouldst not injure him at all, but the laws of the Gods: nor is it just to wrong the brave man, if he be dead, although thou chance to hate him.

Ag. Dost thou, Ulysses, thus in behalf of this man contend with me?

Ul. I do. I hated him, whilst to hate was honourable.

Ag. What, and oughtest thou not also to insult him dead?

* Literally "to pull together with thee."

UL. Joy not, son of Atreus, over vanities not honourable.

AG. Look thou, for a despot to be religious is no easy matter,

UL. But it is to pay respect to friends who advise well.

AG. The virtuous man should obey those in office.

UL. ✓ Have done. Thou conquerest, believe me, in yielding to thy friends.

AG. Remember to what kind of man thou grantest this favour.

UL. This man was mine enemy, yet some-time noble.

AG. What canst thou possibly mean to dò? Dost thou thus respect the corpse of a foe?

UL. Yes; for his valour far transcends my hatred.

AG. Yet men like these are in the world's eye fickle dotards.

UL. Nay, surely there are many now friends, but afterwards enemies.

AG. Dost thou then approve of making such as these thy friends?

UL. I am not wont to approve of an obdurate spirit.

✓ The word *παῖς* here offends some of the commentators as indicative of too little respect on the part of Ulysses to his commander. Hence Markland would read *Πάρις*, *Omnibus suffragiis*, and Musgrave *Παῖς καλίστος*, *optime navigabis*; but these emendations are by no means requisite. V. *Æd. Tyr.* 630. *Eur. And.* 692. This sentiment is explained by Thucydides, L. 4. C. 20. "For to those who are easily induced to make concessions men are naturally inclined to yield in their turn, and that with pleasure."

AG. This day wilt thou demonstrate us to be cowards.

UL. Nay, rather to all the Greeks as men of justice.

AG. Dost thou then desire me to suffer them bury the corpse?

UL. I do; for I myself also shall come to this.

AG. *How every man labours all things suitably to himself!

UL. Yes; for for whom is it more reasonable I should labour than for myself?

AG. This then shall be called thy act, not mine.

UL. As thou shalt do it, shalt thou everywhere be esteemed meritorious.

AG. Nay then, be well assured of this at least, that I would bestow on thee a greater boon than this, but that man, whether here or there, will still be by me most hated; but it is allowed thee to act as is requisite.

CHO. Whoever, Ulysses, denies that thou art naturally wise of counsel, being such as thou art, is a fool.

UL. *However to Teucer I declare that from this time forth I am as much his friend as ere now I was his foe; and I wish to help bury this dead body here,

* Lobeck considers this as ironical in Agamemnon, who would insinuate that the present magnanimity of Ulysses was inconsistent with his character.

* Thus Aufidius over the dead body of Coriolanus whom he had slain:

“ My rage is gone,

And I am struck with sorrow.—Take him up,—

Help three of the chiefest soldiers; I'll be one.”

CORIOI. *Act 4. sc. 5.*

to share the labour, and omit nothing of all that it is man's duty to care for in honour of the noblest of mankind.

TEU. Most excellent Ulysses ! 'tis mine to give thee all manner of commendation in words, and thou hast much belied my expectation; for being of Greeks the man most hostile to this my brother, thou alone hast stood by him with thy exertions, nor hast had the heart here alive greatly to insult him dead, as that our outrageous general coming, himself and his brother also were desirous to have cast him out and insulted without sepulture. Wherefore may the sire that rules this Olympus, and mindful Erinnys, and Justice accomplishing her end, bring the wretches to a wretched doom, even as they were desirous unworthily and in contemptuous sort to cast out Ajax. But, O seed of Laertes, thine aged sire, I dread to allow of thy having a hand in this funeral, ^blest this I do displeasing to the dead; but in all else act with me, and if thou wilt that any one of the army attend him forth, I shall not feel hurt at it. But for all the rest myself will take order; and be thou assured that in my esteem thou art a worthy man.

^b The ancients were very scrupulous in their respect to the manes of the dead. Hence Philostratus, speaking of these very events, has the following passage: "He (Ulysses) having brought the armour of Achilles to Ajax when laid out for interment, and having burst into tears: 'There, be thou buried,' said he, 'in the arms thou didst love so well; and be thine the victory in them, nor let thy spirit feel aught of resentment.' Whereupon, the Greeks applauding Ulysses, Teucer joined in their praises of him, but declined the gift of the armour, on the plea that what caused his death was unfit to grace his burial." *Heroicc. C. II. 3.*

UL. Nay, I could indeed have wished it; but if it be not pleasing to thee that I should do this, I will be gone, acquiescing in thy views.

TEU. Enough; for already bath much time elapsed; but do some of you speed with your hands the hollow grave, and others set on the fire the high standing tripod, of use for the holy ablutions, and let one troop of men bring forth from the tent his mailed garniture. But do thou, child, with affection grasping thy father as well as thou hast strength to, ease this his side with me; for yet do the warm gashes exhale a black gore. But come every one that says he is here as a friend, let him hurry, let him go, toiling for this hero, in all things perfect, and for none among mankind more excellent than Ajax. I speak of him while he lived.

CHO. How many things is it man's by seeing to know! but ere he have seen, there is no prophet of the future, as to what it will bring to pass.

PHILOCTETES.

DRAMATIS PERSONÆ.

ULYSSES.

NEOPTOLEMUS.

CHORUS.

PHILOCTETES.

SPY AS A MERCHANT.

HERCULES.

PHILOCTETES.

ULYSSES.

THIS is the shore of the wave-encircled land of Lemnos, untrodden by man, and uninhabited, where, O thou reared from a sire the mightiest of Greeks, Neoptolemus, thou son of Achilles, I once set on shore, having been appointed to execute this by the princes, the son of ^a Poias the Melian, running at the foot with a corrosive disease, when it was not possible for us to set our hand either to ^b libation or sacrifice unmolested, but continually did he fill the whole camp with wild and ill-omened cries, shrieking and groaning. Yet what

^a Philoctetes is said by some to have accompanied the Argonautic expedition, and was certainly the armour-bearer and particular friend of Hercules, which must either bring the dates of the Argonautic voyage and Trojan war nearer each other than they are generally placed, or present him a very aged candidate for the hand of Helen.

^b Distinctly mentioned; because libations were made on all the petty affairs of life, at the reception of a stranger, or on going to bed : sacrifices, on account of their expence, only on great occasions.

need is there to speak of this? For 'tis no season for length of words to us, lest he learn that I am come, and I overthrow our whole artifice, by which I expect I presently shall ensnare him. But now it is thy business to serve me in the rest, and to spy out where hereabouts is the cavern of double mouth, of such a nature as that there in cold weather is at hand a double place to sit in the sun, and in summer the breeze wafts slumber though the vault hollowed throughout. But a little way below, on the left, thou mightest haply see a pure fountain, if it yet be preserved. Which approaching silently, signify to me whether yet he keeps to this very same spot, or whether he happens to be elsewhere, that thou mayest hear, and I instruct thee in, the residue of my counsels, and the cause in common may proceed from both.

NEOPTOLEMUS.

Prince Ulysses, thou speakest of no distant labour, since I fancy I perceive a cavern, such as thou hast mentioned.

UL. Above or below? for I do not discern it.

NE. This is from above, and there is at least no print of a footstep.

UL. See, whether he chance to be laid down to sleep.

NE. I see a dwelling place empty and untenanted by man.

UL. Is there not some 'home-made sustenance within?

* *Οπίσθιος* must here be taken passively, *cibus domi paratus*, as *δαίμωνος ἀνδρῶν* in the Trachiniæ, *dolor fraude comparatus*.

NE. At any rate there are trodden leaves, as if for some inmate.

UL. But is all else deserted, and nothing beneath the roof?

NE. There is a drinking-vessel all of wood, the workmanship of some sorry craftsman, and together with it this^c firewood.

UL. This store that thou tellest me of is his.

NE. Alas! alas! Here are besides these rags drying, full of some offensive matter from a son of Laertes.

UL. The man evidently is an inhabitant of these parts, and is somewhere not far off. For how should a lame man, diseased with a malady of old standing, go out to any distance? No, but either for food hath he gone forth on his way, or if he knows of some pain-assuaging plant any where. Send therefore this man here by capial, that he may not light on me unobserved, since he had rather lay hands on me than all the other Greeks.

NE. Nay, he is both on his way thither, and the path shall be watched, but do thou, if thou desirest aught, instruct me by thy next words.

UL. Son of Achilles, it becomes thee to be of high

^a It appears then that Ulysses had at least one point of superiority over the unfortunate man on whom he had exercised such rigour, that of being a better carpenter. See *Odys.* XXIII.

^c The Greek word may mean either wood or flint. Musgrave, on the authority of Theophrastus, *Hist. Plant.* V. 4, is of opinion that it should be interpreted as the former. Barby prefers the latter, and quotes v. 296.

^f Νέτρος here appears forced. See Bruck's note.

resolve in the work for which thou hast come, not merely in thy person, but if thou shouldst hear aught new, whereof thou hast not heard before, to lend aid therein, since thou art here an assistant.

NE. What then dost thou bid me do?

UL. It needs thou [consider] how speaking thou shalt by thy words cajole the mind of Philoctetes. When he asks thee who and whence thou art, say, "the son of Achilles" (this must not be concealed) "and that thou art sailing homewards, having abandoned the naval armament of the Greeks, being with deep hatred their foe, for that having with supplications fetched thee to come from thy home, possessing these only means of taking Troy, they thought thee not worthy of Achilles' arms, to give them thee when arrived and of right demanding them; but on the contrary transferred them to Ulysses,"—^b venting whatever abuse, the lowest of the low, thou wilt against me. For in nothing of all this wilt thou pain me, but if thou wilt not do this, thou wilt strike sorrow into

^a "The contest concerning the arms of Achilles was solely between Ajax and Ulysses; we have no account that Neoptolemus laid claim to them. As Philoctetes, however, had been absent during the whole affair, Ulysses was at liberty to substitute Neoptolemus in the room of Ajax, especially as his being the son of Achilles naturally justified his pretensions to the arms of his father. The fiction was therefore probable." *Franklin*.

^b Gloster, in his instructions to Buckingham to pave the way for his assumption of the crown, goes even farther than this, and commissions him to charge his (Gloster's) own mother with adultery. *Rich. III. Act 3, sc. 5.*

all the Greeks. For if the bow and arrows of this man be not procured, it is not thine to sack the ¹ Dardanian plain. But that I have not and thou hast sure and safe communion with this man, learn of me. Thou hast sailed, bound by oath to none, nor on ^k compulsion, nor on the first expedition: I can deny none of these. So that if while master of his weapons he shall discover me, I am undone, and shall involve thee in' my ruin by being with thee. But this very point must be cunningly devised, that thou may be by stealth the possessor of the resistless arms. I am aware indeed that thou art not naturally inclined to utter such words, nor to frame evil. But [thou must] for, mark me, delightful to gain is the possession of victory. Dare it, but afterwards again will we shew ourselves upright. Now however for the brief portion of a day resign thyself to me unto shamelessness, and then for after time be called the most religious of all men.

NE. Son of Laertes, the words which I grieve to hear, them I also abhor to practise. For my nature is to do nothing with evil treachery, neither mine

¹ Dardanus was son to Jupiter by Electra, and the founder of the Trojan race.

^k Such was Echepolus, Hom. II. XXIII. 293.

“ Then Menelaus his Podargus brings,
And the famed courser of the king of kings,
Whom rich Echepolus, (more rich than brave,)
To 'scape the war, to Agamemnon gave.”

POPE.

¹ It is not to be wondered at that Ulysses should recommend this conduct to Neoptolemus, since at v. 1049, we find him glorying in it as his own system of action.

own; nor, as they say, my father's that begot me. But I am ready to carry off the man by violence, and not by craft, for he will not with but one foot overpower so many as we are by force. Yet still, having been sent as thy coadjutor, I dread being called thy betrayer: but O prince, I had rather fail acting nobly, than basely prevail.

UL. Son of a noble father, I too formerly^a in youth possessed a slow tongue and active hand, but now having gone forth to the test, I see that to mankind the tongue and not the act, bears rule in every thing.

NE. What else then hast thou bid me, but to utter falsehood?

UL. I bid thee seize Philoctetes by stratagem.

NE. But what needs there take him by stratagem rather than persuasion?

UL. Think not he will be persuaded: but by force thou couldst not take him.

NE. What confidence of might so terrible possesses he?

UL. Unerring arrows, harbingers of death.

NE. What then, dare not one even approach him?

UL. No, at least if he entrap him not by craft, as I advise.

NE. And dost thou not then hold it base to utter falsehoods?

^a Such is Shakespear's description of Troilus:—

“ The youngest son of Priam, a true knight,
Not yet mature, yet matchless: firm of word:
Speaking in deeds, but deedless in his tongue.”

TROILUS AND CRESSIDA, *Act 4. sc. 5.*

UL. No, at least if the lie brings safety.

NE. With what face then shall one dare to say all this?

UL. When thou doest aught for advantage, it suits not to recoil.

NE. But what advantage to me is his going to Troy?

UL. These archer-weapons alone will take Troy.

NE. What, am not I then the destined destroyer, as ye declared?

UL. Neither couldst thou be without them, nor they without thee.

NE. Then must they be our prize, if indeed it be so.

UL. Truly, if thou do this, thou wilt get thyself two rewards.

NE. Of what sort? for having learnt I would not refuse the doing it.

UL. Thou wouldst be called at once wise and good.

NE. Be it so, I will do it, having laid aside all shame.

UL. Dost thou then remember all that I have advised thee?

NE. Be assured I do, now that I have once consented.

UL. Do thou then abiding here receive him; but I will be gone, lest being present I be discovered, and I will send the spy back again to the ship. And hither again, if ye seem to me to loiter at all in time, I will send out this same man, having tricked him out in appearance after the manner of a ship's master, that ignorance may befall [i. e. of his person to Philoc-

tetes] from whom, my son, speaking ^a cunningly, gather thou of his words from time to time whate'er may profit us. But I will go to the vessel, committing all this to thee; and may ^c attendant Mercury, patron of deceit, be our guide, and Minerva the ^p victorious of cities, who ever protects me.

CHORUS.

What, what, my prince, must I, in a strange land a stranger, hide, or what say to the suspicious man? tell me. ^a For contrivance surpasses other contrivance, as does judgment, in him by whomsoever the divine sceptre of Jove is swayed. And to thee, my son, this full power from olden time hath come: ^r wherefore declare to me in what it is needful for me to do thee service.

NE. Now, for haply thou desirest to look on the spot in a region so remote, wherein he lies, look

^a Πειλῶς, *variè, versutè*. Thus Livy has “*variè agere*, and in Salust the mind of Catiline is called “*varius*.” Cat. c. 5.

^c Mercury had many appellations of this kind, which are humourously mentioned towards the close of the *Plutus* of Aristophanes.

^p Minerva is said to have been worshipped in her temple on the Acropolis under this name. Her second title was derived from her being the foundress of Athens, and appears therefore in the mouth of the speaker somewhat misplaced. Her protection of Ulysses is well known: v. Ajax, L. 1. Il. X. 279.

α σοφία δ' αὖ σοφίαν
παράμειψεν ἄνηρ.

ŒD. TYR. v. 503.

^r “Τὸ μοι ἔνστι, pro διὰ τοῦτο ellipticè. Vid. Hom. Il. III. v. 176. VII. v. 239. XVII. v. 404.” *Barby*.

boldly ; but when the dread wayfarer shall come, do thou, ever at my beck emerging from these his haunts, endeavour to be of present service.

CHO. Thou speakest, O king, of a care by me long since cared for, to keep a watchful eye especially for thy occasion. But now tell me in what kind of dwelling he is the settled inhabitant, and what place he tenants ; for this it were not inopportune for me to learn, lest he having approached from any quarter escape my notice. What spot, or what abode is his ?
 * What path takes he ? within his dwelling, or without ?

NE. This habitation with double entrance of the rocky lair that thou seest, is his.

CHO. And where is the wretched man himself away from it ?

NE. It is clear to me at least that in want of food he is furrowing his tread somewhere near ; for report says that he exercises this mode of sustenance, laboriously, himself o'erwhelmed with toil, striking his quarry with winged arrows, nor does any healer of his woes come to him.

CHO. I truly pity him, for that he, none of mankind regarding him, nor having any comrade aspect [to behold] unhappy, ever solitary, is distempered with a fierce disease, and * helplessly languishes in every want that arises to him. How, how does the hapless man

* These reiterated questions well denote the dread of the Chorus, after they have been already informed by their Lord himself (v. 31.) that Philoctetes is not within.

* Ἀλῖς, ἀδύναμι Schol. which latter word is used in the New Testament to express the vehemence of our Saviour's agony.

ever support it? O toiling hands of mortals! O luckless races of men, to whom destiny is untoward! He perchance being inferior to none of his forefathers, destitute of all in life, lies alone apart from others, with the dappled or the shaggy beasts, pitiable both in pain and hunger, possessed of incurable afflictions: "while mournful Echo with her babbling tongue rising from afar hears and answers to his bitter shrieks.

N^x. None of these things is to me surprising, for they are heaven-sent, if at least I have aught of judgment. And those sufferings have descended on him from "Chryse of the savage heart, and all that he now labours under unsupported by anxious friends cannot but be by the providence of the Gods, that he should not aim the Deities' invincible weapons against Troy ere the time should elapse, at which 'tis said by these she must be overcome.

Cho. Be silent, my son.

N^x. What's this?

Cho. A noise arose familiar to a man, as pained.

* The mockery of Echo is finely imagined here, and may almost bear a comparison with the sublime passage from an eastern tale which Lord Byron has quoted in his notes to the *Bride of Abydos*, n. 42.

* There are two accounts of the manner in which Philoctetes became thus diseased. The one which Sophocles appears to have followed states that he landed on an island near Lemnos, called Chryse, whereon he had been directed to sacrifice to Minerva in behalf of the Greeks, and was bitten by a serpent that guarded the spot. The other attributes his misfortune to the vengeance of Heaven for his having disclosed, by stamping with his foot, the place where Hercules' remains had been interred, which was soon followed by the fall of one of his patron's arrows on the guilty member.

NE. Was it somewhere hereabouts, or there? The voice of some one strikes, aye, strikes upon me distinctly, one crawling on his path with much ado, nor does the deep utterance of a worn-out spirit from afar escape me, for over-loudly it resounds.

CHO. Take, my son——

NE. Tell me what.

CHO. ——thought anew. The man is not out of his abode, but in the place, not trolling the music of the reed-pipe, as a rural shepherd, but either, somewhere stumbling, for violent pain he shrieks his far-echoing cry, or descrying our vessel's inhospitable station; for dreadful is his outcry.

PHILOCTETES.

O strangers, who can ye be that with mariner's oar have put into this land, neither good of harbourage nor inhabited? From what possible country or race should I be right in saying you were? For the array of your dress is that of Greece, my best-beloved: but I would hear your voice: and do not recoiling with horror be astounded at me thus brutalized, but in pity to an unhappy man, lonely, thus forlorn, friendless, and in pain, speak to me, if indeed ye come as friends. But answer in your turn, for it is not just that in this

It must not be supposed, from these and similar expressions throughout the play, that Lemnos was entirely uninhabited, since the descendants of the Argonauts dwelt there, and Homer (Od. VIII. 283.) calls the island *ἑκτιμένην ἀνθρώπων*, but only those parts of it which Philoctetes inhabited, whose range must necessarily, from his lameness, have been very confined.

at least either you should be disappointed in me, or I in you.

NE. But, stranger, know this first, that we are Greeks, for this thou wouldst learn..

PH. O accents most dear! Ah! to think that I should hear the voice of such a man after so long a time! What need, my son, put thee in, what brought thee hither? What impulse? which of the winds, most friendly? Tell me all this, that I may know who thou art.

NE. I am by birth from the wave-girt *Scyros: and I am sailing homewards: and am called the son of Achilles, Neoptolemus. Now thou knowest the whole.

PH. O son of a sire most dear, of a land beloved, thou nursling of the aged Lycomedes, with what armament hast thou touched at this land? whence voyaging?

NE. From Ilion then now at least, mark me, I steer my course.

PH. How sayest thou? For surely thou wert not our fellow sailor in the beginning of our voyage to Troy.

NE. How, didst thou also take part in that labour?

PH. My son, knowest thou not me, on whom thou lookest?

* Scyros is an island of the *Ægean*, about thirty miles north of *Eubœa*, and belonged originally to the *Pelaagians* and *Carians*: it was thither that *Thetis* sent *Achilles* to prevent his joining the armament to *Troy*, and there that hero became father of *Neoptolemus* by *Deidamia*, daughter of *Lycomedes*, the king of the island. *Neoptolemus* consequently was educated to consider *Scyros* as his home, although *Pthiotis* was his father's inheritance.

NE. Why how should I know thee, whom I have never seen before?

PH. What? hast thou never heard my name even, nor any rumour of my miseries, whereby I was ruined?

NE. Be assured I know nothing of the things of which thou questionest me.

PH. O fully wretched that I am, and hateful to the Gods, of whom thus situated not even a report has pervaded my home, nor any where else in the land of Greece; but they that cast me impiously away, laugh and keep silence, while my disease is ever virulent and increases more and more. My child, thou son of Achilles thy father, I am he whom thou perhaps hearest of as lord of the arms of Hercules, Philoctetes—the son of Poias: whom the two generals and the ‘Cephalenians’ king have thus basely cast out destitute, wasting away by a cruel disease, having been stricken by the savage impressure of the deadly serpent, wherewith they, my son, having put me on shore here abandoned, went off, at the time when from Ocean Chryse they touched here with their naval expedition. Then eagerly, when they saw me after much tossing on the main sleeping upon the shore within an o’er-arched rock, they left me and departed, having deposited a few rags, as for a wretch like me, and also some scanty pittance

“ Ulysses followed through the wat’ry road,
A chief in wisdom equal to a God,
With those whom Cephalenia’s isle inclosed,
Or till their fields along the coast opposed.”

POPE’S IL. B. II. 766.

^b This was also the case when any one among the ancients was con-

of food, such as O that they might have! Think, then, my son, with what an awakement I rose from sleep at that time, when they were gone, what tears I wept, what dreadful shrieks I uttered, beholding all the ships gone, commanding which I was sailing, and not a human being on the spot, nor one to assist me, nor to unite in easing my disease while I suffered with it. But looking on all, I found nought present but affliction, but of this, my son, large store. So in time my days passed on, and I was compelled alone to labour every thing for myself under this humble roof. My needful food this bow procured, striking down the fluttering doves, and then to whatsoever my nerve-strung arrow would pierce, I hapless was wont myself to 'crawl, dragging after me my foot towards it. And if I wanted to procure me aught to drink, and when the frost o'erspread [the ground] as in winter, any where to break up some wood, this would I wretched creeping forth contrive. Then would there be at hand no fire, but rubbing flint on flint, hardly did I elicit the hidden light, which ever preserves me. For this covered cave inhabited with fire supplies me all but freedom from disease. Come, my son, now shalt thou learn the state of the island. To this no mariner willingly draws near, for there is no harbour, nor whither

demned to be buried alive, lest pollution should come upon the land, as we find in *Antigone*. The Romans preserved the custom in their treatment of the vestals convicted of unchastity.

* "*Εἰλούμεν* ab *εἰλίω* vel *εἰλύμι νοίω*, *verto*: hinc *εἰλούμαι*, *verto me*, i. e. *proficiscor*. Imprimis vero de difficulter et ægre incedentibus dicitur, quare Hesychius interpretatur per *παραποδίζω*, cf. v. 702, quem locum Hesychius forsitan respexit." *Barby*.

voyaging he may traffick for gain, or be hospitably received. Not hither are the voyages of the prudent among men. Now haply some one hath against his will touched here, for many such cases might occur in the protracted time of man [i. e. of man's life.] These when they come, my son, compassionate me indeed in words, and sometimes in pity they have bestowed on me in addition some portion of food, or some raiment: but that one thing, when I shall mention it, will none, to take me safe home. No, wretched I am perishing now this the tenth year, in hunger and in misery feeding my ravenous malady. Thus have the Atridæ and the great Ulysses, my son, treated me,^d to whom may the Gods of Heaven one day give themselves to suffer a requital of my wrongs.

CHO. Methinks I too, son of Poias, compassionate thee equally with the strangers that have arrived hither.

NE. Nay I too myself, a witness to thee in these thy words, know they are true, having met with the Atridæ and the mighty Ulysses to be bad men.

PH. What, hast thou also any charge against the all-accursed Atridæ, so as being wronged to feel rage at them?

NE. Be it mine with my hand to glut that rage one

^d Sophocles does not mention whether or no Philoctetes became reconciled to the Atridæ and Ulysses, but this his curse was amply fulfilled on Agamemnon, who was murdered by his wife; on Menelaus, who was carried by a storm to Egypt, and was eight years in returning to Sparta; and on Ulysses, whose wanderings and distresses are well known.

day, that both Mycenæ and Sparta may know that Scyros too is the mother of puissant men.

PH. Well done, my son; and for what hast thou come laying to their charge [the cause of] this thy fierce anger?

NK. Son of Poias, I will declare, yet hardly can I speak, the wrongs wherewith I was insulted by them on my arrival. For when Fate prevailed that Achilles should die——

PH. Ah me! tell me no further ere I shall have learnt this first, if the son of Peleus be dead.

NK. He is, conquered by no man, but stricken down by the arrows of a God, as they report, *Apollo.

PH. 'Nay then, noble was both the slayer and the slain. But I am at a loss, my son, whether I shall first enquire into thy sufferings, or mourn his.

NK. I indeed think thine own grievances suffice thee at least, unhappy man, so that thou shouldst not bewail thy neighbours'.

PH. Thou hast said rightly. Wherefore tell me again and afresh thy matter wherein they have insulted thee.

NK. There came after me in a many-coloured vessel

* This is from Homer, who makes the dying Hector utter the following prophecy:—

“Yet think a day will come, when Fate's decree
And angry Gods shall wreak this wrong on thee:
Phœbus and Paris shall avenge my fate,
And stretch thee here, before this Scœan gate.”

† See note on Ajax, v. 970.

both the noble Ulysses and my father's governor, asserting, whether true now, or false, that it could not be lawful, since my father had fallen, that any other but I should take Troy. This, O stranger, they stating thus, I delayed me no long time, so as not to sail speedily, most particularly indeed out of affection for the deceased, that I might see him unburied, for I had never beheld him. The next however fair renown presented herself, if by my going I might take the castle of Troy. And now it was the second day of my voyage, and I with favouring oar was gaining the hateful Sigæum, when instantly on my landing the whole army in a circle began to embrace me, swearing that they beheld alive again Achilles then no more. There then was he lying. But I, the miserable, when I had wept over him no long time, having come to my friends the Atridæ, as was reasonable, demanded of them the arms of my father, and all else that was his. But they spake, ah me! most shameless words; "Son of Achilles,

* Phoenix, son of Amyntor king of Argos, having by his mother's persuasion entered into an intrigue with a favourite mistress of his father, was detected, and, as some say, blinded by that monarch. He then quitted his country for the court of Peleus, who persuaded Chiron to restore him to sight, and conferred on him the sovereignty of the Dolopians. In gratitude for these favours he undertook the tuition of Achilles, and accompanied that hero to the Trojan war, at the close of which he returned with Pyrrhus, and died in Thrace. V. II. IX. 448.

† Livy has a similar passage, B. XXI. c. 4:—"Missus Annibal in Hispaniam primo statim adventu omnem exercitum in se convertit. Amilcarem viventem redditum sibi veteres milites credere, eundem vigorem in vultu, vimque in oculis, habitum oris, lineamenta que tueri."

all else that was thy father's it is allowed thee to take; but of those arms another warrior now is master, the son of Laertes." And I in tears forthwith rise up to go in deep resentment, and indignant answer: "Villain! and have ye dared to give my armour to any in my stead, ere you learnt [my pleasure] of me?" But Ulysses said, for he happened to be close by: "Yes, boy, in justice have they given me these, for I was present to save them and their master." And I infuriated instantly began to assail them with every word of reproach, framing no ban imperfect, if he were to bereave me of mine arms. But he thus situated, even though he is not choleric, wounded at what he heard from me, thus replied: "Thou wert not where we were, but absent where thou oughtest not to have been. And these arms, since thou speakest also thus bold in tongue, think not thou shalt ever sail hence to Scyros possessing." Having heard and been reviled with such taunts as these, I am sailing homeward, spoiled of mine own, by that vilest of a vile race, Ulysses. And I blame not him so much as those in power. For a city is all its leaders', and so is a whole combined host; but they among mankind that are dis-

1 In unison with this, Ovid makes Ulysses thus express himself:—

"Me miserum! quanto cogor meminisse dolore
 Temporis illius, quo Graiùm murus Achilles
 Procubuit! nec me lachrymæ luctusve timorve
 Tardârunt, quin corpus humo sublime referrem;
 His humeris, his, inquam, humeris ego corpus Achillis
 Et simul arma tuli."

METAM. L. XIII. v. 280.

honourable, become iniquitous by the precepts of their teachers. My tale has all been told : and may he that abhors the Atridæ be as much beloved by heaven as he is by me..

CHO. O mountain Rhea, nurse of all, mother of Jove himself, who hauntest the ample Pactolus rich in gold, even there, O venerable parent, I prayed to thee, when on Neoptolemus all the insolence of Atreus' sons was venting itself, when they gave from him his father's arms, * thou blessed Goddess on bull-rending lions seated, as a mark of supreme respect to the son of Laertes.

PH. Possessed, as it seems, of manifest cause for resentment, strangers, ye have sailed hither to me, and are in unison with me in being aware that these are the works that come of the Atridæ and Ulysses. For I am quite sure that he would attempt with his tongue every evil word and villainy, by which he purposes in the end to work nothing honest. But this to me at least is not at all a wonder, but it were so, if Ajax the greater were there to witness all this, and endured it.

NE. He was no longer alive, my friend ; for never while he lived at least had I thus been plundered.

* The Chorus appealed to Rhea on that occasion as chief deity of the country in which they then were, for that Goddess was generally by the ancients considered the same with Cybele, and worshipped chiefly in Lydia (of which Pactolus is the principal stream) and Phrygia. She is usually represented as riding on a car drawn by the lions into which she had changed Hippomenes and Atalanta, but Barby suggests that the present substitution of bulls may designate the change from savage to civilized life.

PH. How sayest thou? And is he too dead and gone?

NE. Be aware that he is no longer in life.

PH. Ah me unhappy! But not the 'son of Tydeus, nor the bargain of Sisyphus to Laertes, they surely cannot be dead? For they should not live.

NE. No indeed. Be sure of that at least. No, they are flourishing finely at present in the Greek host.

PH. But what? Is the old, the good, the friend of Philoctetes, Nestor the Pylian, yet alive? For he surely had checked their crimes by wise counsel.

NE. He indeed is now faring badly, since Antilochus, the only child he had, is dead and lost to him.

PH. Ah me! dire tidings hast thou brought me of those two, of whose death I had least been willing to hear. Alas! alas! to what then must one look, when they are dead, and Ulysses yet remains even there, where in their room he ought to be spoken of as dead?

NE. A skilful combatant is he; but even skilful purposes, O Philoctetes, are often impeded.

PH. Come, by the Gods I ask, tell me where in that season was thy friend Patroclus, who was thy father's best-beloved?

¹ We do not find hitherto any mention of Diomed as having incurred the wrath of Philoctetes, but his known intimacy with Ulysses and infamous conduct to Dolon afford strong suspicions of his having joined in the wrong done to the son of Pæas.

² Nestor had seven sons, two of whom accompanied him to the Trojan war. The epithet *μεινός*, here applied to Antilochus, is usually supposed to mean the survivor of these two. Antilochus was slain by Memnon the Æthiopian.

NE. He too had fallen. But in few words I will instruct thee in this. War purposely carries off no wicked man, but ever the virtuous.

PH. To thine I add my testimony : and by this very same rule I will now question thee of a worthless being, yet shrewd of tongue and cunning, what is his condition now.

NE. Of what man dost thou ask this, save Ulysses ?

PH. I spake not of him ; but there was one " Thersites, who never would choose but once to speak what none could bear to hear : knowest thou if he chance to live ?

NE. ° I saw him not, but heard he was yet in being.

PH. He was likely : since never yet did aught of evil perish, but of that the Gods take especial care : and somehow the treacherous and the wily they delight in respiting from Hades, but the just and the

▪ " Thersites only clamour'd in the throng,
Loquacious, loud, and turbulent of tongue :
Awed by no shame, by no respect controul'd,
In scandal busy, in reproaches bold,
With witty malice studious to defame ;
Scorn all his joy, and laughter all his aim."

Pope's IL. II. 255.

• All other authors say that he fell by the hand of Achilles.

• Not unreasonably then in Philoctetes' opinion might Nestor, as in Shakspeare he does, say of Hector,

" Lo ! Jupiter is yonder, dealing life."

Since to this very Thersites, after he has given an account of himself perfectly accordant with what is said of him here, the Trojan warrior replies, " I do believe thee ; live."

upright they are ever dismissing. Where must we place this to account, wherein approve, when, lauding the acts of the Gods, I have found the Gods unjust ?

NE. I, O son of an ¹Ætæan father, now henceforth from afar looking on both Ilium and the Atridæ will beware of them. Where the worse is of greater power than the better, and all that is good is on the wane, and the coward prevails, these men never will I hold dear. No, the rocky Scyros hereafter shall content me, to pleasure myself at home. And now will I go to my vessel, and do thou, son of Poias, farewell, most well, and may the Gods emancipate thee from thy disease, as thyself wishest. But let us begone, that whensoever heaven shall grant us to sail, even then we may weigh anchor.

PH. Are ye now bound to sail, my son ?

NE. Yes, for occasion invites us to watch a time for sailing rather near the ship than out of her sight.

PH. Now by thy father and thy mother, my son, and by aught that is dear to thee, if aught there be, at home, I a suppliant implore thee, leave me not forlorn and lonely in these afflictions, such as thou seest, and as many as thou hast heard I live in : but account me an ²overplus of toil. The annoyance, I well know, of this freightage will be great, yet still put up with it. To the generous, mark me, both baseness is hateful, and virtue glorious. But to thee, having left this un-

¹ Æta, whereon Hercules burnt himself, is a mountainous range on the confines of Thessaly and Macedonia, extending from Pindus to Thermopylæ and the Malian territory, over which Poias reigned.

² See Brunck's note.

done, the reproach is not creditable, and having performed it, my son, the noblest meed of fair renown, should I live to reach the Ætæan land. Come. The trouble, look you, is not that of one whole day. Resolve on it: take and cast me in where thou wilt, into the hold, the prow, the stern, wherever I am least likely to offend thy mates. Assent, by Jove Icesian himself, my son, be persuaded. I fall at thy knees before thee, though I wretched am infirm and lame. Nay, leave me not thus deserted, far from any trace of man; but either take and carry me safe to thine home, or to the abodes of Chalcodon in Eubœa: and thence my voyage will not be a long one to Æta, and the rocky ridge of Trachis, and the fair-flowing Spercheius, that thou mayest present me to my dear father, of whom it is long that I have feared lest he be gone from me; since often did I send for him by those who came hither, conveying to him suppliant entreaties that he would himself embarking rescue me and carry me hence to my home. But either he is dead, or, I suppose, my emissaries, as is likely, making my case of slight account, hurried their voyage homewards. Now however, since I am come to thee as at once my convoy and my messenger, do thou save me, do thou pity me, beholding how every thing is doomed to man in trouble and in hazard, to receive blessings, or the contrary.

* Τὰ σκαῖμα are properly the anchorage for ships. Chalcodon was an ancient king of Eubœa, father of Elephenor. V. II. IV. v. 464.

† Thus Horace, L. I. Od. 10.

“Sperat infestis, metuit secundis
Alteram sortem benè præparatum
Pectus.”

But it becomes one while exempt from woes to look to the dangers, and when any one shall live prosperously, at that time most narrowly to watch his life, lest he be unwarily brought to destruction.

CHO. "Pity him, O king: he hath recounted the struggles of many a trouble hard to bear, so many as may no friend of mine ever happen on. But if, O king, thou hatest the bitter Atreidæ, I for my part, transposing their evil to advantage for this man, would convey him thither whither he has mentioned, to his home, on board my well-equipt, swift bark, avoiding the vengeful wrath from heaven.

NG. Beware thou, lest now thou be here a sort of easy person, but when thou hast been sated with the company of his disease, then thou shew thyself no longer the same as in these words.

CHO. By no means. This reproach it cannot be that thou wilt ever have in justice to rebuke me withal.

NG. Nay, but it were base, that I should shew myself less ready than thou art in taking seasonable trouble for the stranger. But if it seems fit, let us sail, let him hasten with speed; for the ship shall carry him, and he shall not be refused. Only may the

* The commentators question here, whether the Chorus are acquainted with the plans of Ulysses and dissimulation of Pyrrhus or not. Barby considers them ignorant of it all, and that the pity they wish to prove by deeds is unfeigned, which though it accords well with Horace's rule for the management of the tragic Chorus, is not so reconcileable with the instructions previously given on the stage to Neoptolemus by Ulysses, unless we suppose the ancients to have had recourse to that disgrace of most modern plays, the "à side."

Gods take us safe from this land at least, and to whatsoever place we wish to sail from hence.

PH. O day most beloved, O man most pleasing, and ye, dear sailors, how might I become manifest to you by deeds, how much attached to you ye have made me? Let us be gone, my son, having bidden farewell with a kiss to my houseless abode within, that ye may learn of me on what I continued to live, and how stout of heart I was by nature, for I think that none else save me having taken but a mere sight of them with his eyes, had endured all this; but I of necessity was foretaught to be resigned to miseries.

CHO. Hold, let us learn the matter; for two men, the one a mariner in thy vessel, the other a foreigner, are coming, of whom having learnt [their purpose] go ye afterwards within.

MERCHANT.

Son of Achilles, this, the comrade of thy voyage, who was with two others, the guardian of thy ship, I desired to tell me where thou mightest chance to be, since I have fallen upon thee, not indeed supposing I should, but in a manner by chance having put in to this land. For being bound, as master of a vessel, with no large equipment, from Troy homewards to Peparethus rich in the clustering grape, when I heard from the sailors that they were all the crews of thy vessels, it seemed fit to me not silently to perform my

* *Ἀγαστήρ* is used in the same sense.

† Peparethus is a small island in the *Ægean* sea, off the coast of Macedonia, once celebrated for its vines and olives.

voyage, until I had made a disclosure to thee, * having met with a fair requital. Perhaps thou knowest nought of what concerns thyself, what are the new resolves of the Greeks concerning thee, nor merely resolves, but deeds now acting, and no longer loitered in.

NE. Nay, the gratitude for thy friendly care, O stranger, unless I have been born a villain, shall affectionately continue; but expound all that thou hast mentioned, that I may learn what new plot of the Greeks against me thou bearest.

MER. Both the aged Phoenix and * Theseus' sons are gone in pursuit of thee with a naval squadron.

NE. With intent to carry me back by force or by persuasion?

MER. I know not, but having heard am here to tell thee.

NE. What, do then Phoenix and the partners of his voyage do this thus hastily to pleasure the Atridæ?

* Commentators are much divided on this passage. Brunck condemns the Scholiast for referring *περιτύχοντι* to *μελ*, and alters it to *περιτύχοντι τι*. Heath would read, *περιτύχοντι, τῶν ἰσως . . .* that is, *quædam quæ mihi nota esse contigerunt, quorum tu forsân nihil nosti*. Musgrave corrects it, *περιτύχοντι, τῶν ἰσως . . .* *visum est mihi, quum semel incidissem, non silentio prius abire, quàm tibi dicerem, de quibus tu nihil fortassè nosti*. There does not however seem to be any good reason why *περιτύχοντι* should not be referred to *μελ*, though not in the sense in which the Scholiast understands it.

* These were Acamas and Demophoon, worthy of their father, since the last is celebrated for his desertion of Phyllis, and the former going with Diomed to demand Helen of the Trojans, seduced Laodice, the daughter of Priam. This prince is said to have founded the city Acamantium in Phrygia, and on his return to Athens gave his name to one of its tribes.

MER. Be sure that all this is now doing, and no longer to come.

NE. How then was not Ulysses voluntarily ready to sail for this purpose? was it any fear that withheld him?

MER. He and Tydeus' son were setting out after another warrior, when I weighed anchor.

NE. Who might this be, for whom Ulysses himself was sailing?

MER. There was indeed a man——But first tell me of this man here, who he is; and what thou sayest, speak not aloud.

NE. This before you is the illustrious Philoctetes, stranger.

MER. Now ask me no more, but with all speed sail hence, and away with thyself from this land.

PH. What says he, my son? What can be the reason that thus darkly the mariner buys and sells me in his words to thee?

NE. As yet I know not what he says, but it needs he speak openly what he will speak, to thee, and me, and these here by.

MER. O offspring of Achilles, impeach me not to the army, as disclosing what I ought not. I, doing them many a service, receive of them a fair requital, such as a poor man may.

NE. ^b I am a foe to the Atridæ, and this is my dearest friend, for that he detests the Atridæ: it is then thy

^b See Brunck's note on the metre here, and also Œd. Tyr. 332. Œd. Col. 939. Ant. 458.

duty, at least as coming well-affected towards me, to conceal not a word of all thou hast heard before us.

MER. Look to what thou doest, my son.

NE. And long since I do consider.

MER. I will lay the blame of this on thee.

NE. Do so, but speak.

MER. I do. These two, even as thou hearest, 'Tydeus' son and the puissant Ulysses, are sailing against this man, under a solemn oath that positively they will either by words persuade and bring him back, or by the power of force. And this all the Greeks heard Ulysses openly declaring: for he had more confidence than the other, that he should effect all this.

NE. But on what account are the Atridæ after so long a time so very anxious for this man, whom they have driven and condemned to exile now for a long season? What is the want that has invaded them, or what force and indignation from heaven, that avenges wicked deeds?

MER. I will inform thee of all this throughout, for haply thou hast not heard it. There was a high-born seer, the son of Priam, and he was called by name ^dHelenus,

* To make his tale more plausible the pretended merchant joins Diomed with Ulysses in this enterprize, as they were both eminent in infamy, both protected by Minerva, and usually partners to execute any scheme of treachery, such as the murder of Dolon or of Rhesus, or the theft of the Palladium.

^d Other authors differ in their chronology at this period, for they state that Helenus, on the marriage of Deiphobus with Helen, retired in disgust to mount Ida, whence Ulysses carried him to the Greek camp. But Paris, as is foretold in this play to Philoctetes, was slain by the arrows of Hercules.

whom he, the crafty Ulysses, that hears of himself every base and insulting term, having gone out alone by night, took prisoner, and bringing him bound into the midst of the Greeks displayed him, a noble booty : who thereupon foretold to them both every other point, and that it could not be that they should ever take the citadel of Troy, unless they brought, having persuaded him by their words, this warrior here from this island whereon he is at present dwelling. And when the offspring of Laertes heard the prophet uttering these words, he instantly undertook to bring and present to the Greeks this man ; he must chiefly suppose, having taken him with his will ; but if he would not, against it, and not succeeding in this, he bid any one that would to cut off his head. My son, thou hast heard all, but to be quick I exhort both thee thyself, and if thou hast a care for any other.

PH. Ah me unhappy ! Has he then, that utter pest, sworn that he will persuade and convey me to the Greeks ? For as well shall I be persuaded when dead to rise even from Hades to light, as did his father.

MER. Of this I know nothing, but I will go to my vessel, and may Heaven aid you both as best it may.

PH. And is not this shameful, my son, that Laertes' son should ever hope by soothing words to carry me on

* This alludes to a well-known trick of Sisyphus, who being on his death bed, charged his wife Merope to leave him unburied. She complied, and on Sisyphus' arrival in Hades he complained to Pluto of her impiety, which he requested leave to punish. This was granted, and he returned to earth under promise of revisiting Hell as soon as he should have avenged himself. No sooner had he regained life, however, than he violated his oath : for which he was afterwards punished.

board ship and shew me in the midst of the Greeks. No. Sooner would I listen to the viper, my deadliest bane, that made me thus 'lame of foot. But by him can every thing be said and every thing be attempted: and now I know that he will come. But O my son, let us go, that a wide sea may part us from Ulysses' vessel. Let us begone: timely exertion, look you, when the labour is at an end hath brought sleep and repose.

NE. Well then, when the wind in our bow shall subside, then will we sail, for now it sets against us.

PH. The season to sail is ever fair, when thou art flying from calamity.

NE. Nay, but these same winds are adverse to them.

PH. There is no wind contrary to pirates, when it is possible to thief and rob by force.

NE. Nay, if thou think fit, let us begone, when thou hast taken from within whatsoever thou most feelest need of or desire for.

PH. * Yes, there is whereof I have need, though from no ample store.

NE. What is it, which at least is not on board my ship?

PH. I have by me a certain plant, wherewith chiefly I

* "Ἀπὸν, ποῦς in casu quarto nunquam quidem habet ποῦν, at in compositis habet, ut πολυποῦν et πολυποδα." Barby.

† This is sometimes read ἀγῆ, quasi ἰαγῆ from ἀγίμι *frango*. See Brunck's note.

‡ "Δύ—ἄπο. Tmesis est pro ἀποδύ. Sunt, quibus egeam, nec multis tamen." Barby.

am continually assauging my sore, so as thoroughly to mitigate it.

NE. But bring it out. And what else art thou desirous to take?

PH. If any one of these my arrows hath fallen beside me unheeded, that I may not leave it for any one to take.

NE. What, are these the celebrated bow and arrows, that thou art now holding?

PH. They are, for there are at least none else that I carry in my hands.

NE. Is it possible for me to take a close view of them also? and to hold them, and salute them with a ¹ kiss as divine?

PH. To thee at least, my son, both this and aught else of mine, that may advantage thee, shall be done.

NE. Indeed I long to do it, and thus I feel my longing: if it be allowable for me, I should wish it, but if not, let it alone.

PH. My son, thou both speakest piously, and it is allowable for thee at least, who alone hast given me

¹ *ἡθεομίαν* has not always the same signification, vid. v. 774, where it means to mitigate by worship the anger of the Gods, and to which there is a parallel expression in the last verse of the second Psalm. A kiss has in all ages, however, been considered as a mark of respect. Hence Cicero: "*Ibi est ex ære simulachrum ipsius Herculis, quo non facillè quidquam dixerim me vidisse pulchrius—usque eo, judices, ut rictum ejus ac mentum paulò sit attritius, quod in precibus et gratulationibus non solum id venerari, verum etiam oculari solent.*" Cic. in Ver. L. IV. 43. Such is the account given by travellers of the Kaaba or sacred stone at Mecca also. Vid. Virg. *Æn.* II. 490. Tibull. *El.* I. 44. Ovid. *Trist.* L. I. 44.

to behold this light of the sun, to look on the land of Ceta, on my aged father, on my friends, who hast raised me far beyond mine enemies when sunk below them. Courage; it is given thee both to touch these arrows, and to return them to the giver, and to make it thy boast that thou alone of mankind in guerdon of thy virtue hast handled them. ¹For by kindness I myself acquired them: I am not then aggrieved that thou, my friend, shouldst both look at and hold them: for whoever knows how to return a kindness he has received, must be a friend above all price.

ΝΞ. Thou shouldst go within.

ΠΗ. Aye, and I will bring thee in too, for my disease longs to possess thee as my supporting aid.

ΧΘΟ. I have heard in story, yet truly I never witnessed, how that the all-powerful son of Saturn seized ² Ixion, once the invader of the couch of Jove, and thereupon chained him to a ³whirling wheel; but of no other do I know by hearsay, nor have I seen among mankind, doomed to a lot more hateful than this man's, who having injured no one by force or fraud, but among the just a just man, hath been ruined thus undeservedly. This wonder possesses me, how ever, how ever, he lonely listening to the breakers dashing

¹ Philoctetes had received the arrows in reward for his services to Hercules, and particularly the kindling of his funeral pile on Ceta.

² Ixion's story is too well known to need repetition.

³ The word *ἄμυνξ*, which is supported by the authority of Eustathius, (vid. Brunck's note,) meant originally the fillet used by women to tie up their hair, vid. Hom. Il. XXII. v. 469, and after that came from its round form to signify a wheel. Musgrave, however, suggests *ἄμυνε*.

around, how in truth he could have supported an existence so thoroughly pitiable^m: where he alone was bordering on himself, unable to walk, nor was there any inhabitant of the place, "a neighbour in affliction, with whom he might bewail his fiercely-gnawing, gory cause of groans re-echoed: nor who might with gentle herbs assuage his most fevered blood bubbling from the wounds of his empoisoned foot, should he light on any so as to gather it from the fostering earth. For he crawls now here, now there, (sometimes, it may be, tottering about like an infant deserted of its own nurse,) from whence there is a facility of path, when the pang that preys upon his soul shall relax, not gathering the sowed nutriment of holy earth, nor of other food wherewith we industrious men support

^m This appears better suited to comedy than tragedy, and to company with the *proximus sum egomet mihi*, or the often quoted verse, "None but himself can be his parallel."

ⁿ *Kaxoyúvra* is not "a bad neighbour," but "a neighbour to evil," as Brunck has shewn in his note from analogy. Barby remarks on some acute observations by Lessing, who says that if the word could be taken in the first sense it would be a very beautiful and energetic eulogium on the joys of social life; in this sense indeed the idea has been expanded by Thomson:—

"Such is the rooted love we bear mankind,
All ruffians as they were, I never heard
A sound so dismal as their parting oars."

AGAM. Act 3.

But Lessing gives two reasons for *kaxoyúvra* not bearing the former meaning, since in that case *αἶψα* would have been repeated immediately before it, and secondly, it would not accord with the "re-echoed groans."

ourselves : except if ever by the winged arrows of his bow striking from afar he might procure food for his hunger. Ah wretched soul ! that for ten long years he was not gladdened with the beverage of the flowing wine-cup, but looking out, if any where he might descry such, for stagnant water, ever would he approach it. Now however he shall end his life in happiness, and rise to greatness from those miseries, having met with the son of brave heroes, who in bark that walks the main, in fulness of many months, brings him to his paternal abode of the Melian nymphs, and beside the banks of Spercheius, where the °brazen-shielded hero enters the assembly of all the Gods, all radiant in heavenly fire, above the mounds of Æta.

NE. Crawl out, an thou wilt. What can be the matter, that thus from no assignable reason thou art silent, and thus struck dumb art kept so ?

PH. Oh ! alas ! alas !

NE. What is it ?

PH. No harm. But proceed, my son.

NE. Is it that thou feelest pain from thy existing ailment ?

PH. Not I indeed : no, I think I am just now lightened of it. O ye Gods !

NE. Why thus with groans dost thou invoke the Gods ?

PH. ° That they may come as our deliverers, and placable. Oh ! Oh !

* This alludes to the apotheosis of Hercules.

° There is a scene not unlike this in the Frogs of Aristophanes,

NE. What can be the matter with thee? wilt thou not tell, but continue thus silent? Thou art clearly involved in some affliction.

PH. ⁴I am undone, my son, and shall not be able to conceal my misery from you. Alas! it pierces, pierces me through. Unhappy! wretched me! I am undone, my son, I am racked, my son. Oh! alas! alas! alas! by the Gods, if thou hast ready by thee to thine hand any sword, my son, strike me on the top of my foot, mow it off as quickly as possible, spare not my life. Come, O my child!

where Bacchus and Xanthias contending which is the God, which the slave, and Æacus proving them by stripes, they invent some curious excuses for their cries.

“⁴ Philoctetes, feeling the symptoms of his distemper approaching, endeavours as much as possible to conceal his anguish, being apprehensive that his cries and groans might induce Neoptolemus, in spite of his promise, to leave him behind; he makes slight of it, therefore, till quite overpowered by continual torture, he acknowledges himself at last unable to stir. This circumstance, we may observe, is artfully thrown in by the poet, to stop the effect of Ulysses’ stratagem, which was just on the point of execution, and which, if it succeeded, must of course have put an end to the drama; this accident intervening gives a new turn to the whole, serves to introduce the remorse and repentance of Neoptolemus, gives Ulysses an opportunity of appearing, and brings about the catastrophe.” Thus far Franklin, who does not appear to have remarked the sublime moral contained in this part of the play, which shews us how often our estimate of good or evil fortune is utterly false, and is the more striking, since it at once baffles those very plans which Ulysses had endeavoured to recommend by the Jesuitical doctrine of doing evil that good might follow, and asserts the right of Providence to produce good from the evil it has permitted.

NE. But what is this fresh thing thus suddenly risen, for which thou utterest so much of wailing and of groans for thyself?

PH. Knowest thou, son?

NE. What is it?

PH. Knowest thou, son?

NE. What is this of thine?

PH. I know not.

NE. How knowest thou not?

PH. 'Woe, woe, woe!

NE. Grievous at least is the burden of thy distemper.

PH. Aye, grievous indeed, and unspeakable: but pity me.

NE. What then shall I do?

PH. Abandon me not out of fear, for it comes on me at intervals, when haply it hath been sated with roaming abroad. Alas!

NE. Miserable that thou art! Alas, too plainly miserable indeed from all manner of woes. Dost thou then wish I should hold and touch thee at all?

PH. Nay not this at least: but having taken these my weapons, even as just now thou askedst of me,

* Unless all the commentators be mistaken, these expressions and the *αλαλαλίσαι* of Æschylus are positive nonsense, and such as our barbarian Shakespeare, with all his false taste and treasons against the unities, would have thought unworthy of kings and heroes, and fit to rank only with the "Do-de-do-de-do-de" of poor Tom. Indeed it is not improbable that the comedian's satire was directed against them, since in his *Clouds*, v. 390, he uses a word nearly the same for a most ludicrous purpose.

until this pang of the disease that is now upon me shall subside, do thou save and guard them. For so sleep seizes me when in fact this evil shall come out: and before I cannot rest: but ye must let me slumber quietly. And if during this time they shall come, I charge thee by the Gods neither voluntarily nor involuntarily nor by any means whatever to give up these arms to them, lest thou be the slayer at once of both thyself and me, that am thy suppliant.

NE. Be assured at least of my forethought: they shall not have been given to any but to thee and me: and with good omen reach them to me.

PH. There, take them, son, and with a kiss propitiate their envy, that they be not the source of many troubles to thee, nor as to me, and him that before me had them.

NE. Ye Gods, be this my fortune, and be mine a favourable and well-spent voyage, whithersoever Heaven justly wills, and the fleet is bound.

PH. Nay then I fear lest thy prayer be ineffectual, my son, for again from the bottom trickles this my purple bubbling blood, and I look for something fresh. Woe! alas! alas again! O foot, what evil wilt thou work me! this steals upon me, draws near to me. Ah me! ah me! ye see the case: by no means fly from me. Oh! oh! stranger of Cephallenia, I would this torture might seize thee through and through thy breast. O heavens! Agamemnon, Menelaus, how might ye in my stead for an equal length of time harbour this my malady? Ah me! O death, death, why, when thus ever day after day invoked canst thou never at any time come? My son, my noble son,

having taken me up, burn me on this 'Lemnian upward-curling fire, thou generous youth! I too, mark me, once thought proper to perform this for the son of Jove, in return for these arms which now thou preservest. What sayest thou, my son? what sayest thou? Why art thou silent? Where canst thou be, my child?

NE. Long since indeed I mourn, sighing over thy woes.

PH. Nay, my son, but take courage, since this pain keenly assails me, and is soon gone, but, I conjure thee, leave me not alone.

NE. Cheer up; we will stay.

PH. And wilt thou stay?

NE. Be well assured of it.

PH. I will not however think I have a right to bind thee by an oath, my son.

NE. [No need hast thou] for at least it is not allowable for me to go without thee.

* The island of Lemnos was said to be sacred to Vulcan, probably from volcanic fires, which would be an additional reason for the desolate state of that quarter of the island which Philoctetes inhabited. Thus Homer relating the tale of Vulcan's fall from heaven:—

“Breathless I fell, in giddy motion lost,
The Sinthians raised me on the Lemnian coast.”

Pope's IL. II. 764.

And in the narrative of Mars' intrigue with Venus, he says of Vulcan,

“Then as withdrawing from the starry bowers,
He feigns a journey to the Lemnian shores,
His fav'rite isle.”

ODYS. VIII. 325.

PH. Give me in mine the surety of thy hand.

NE. I give it thee that I will stay.

PH. Thither now, thither with me——

NE. Whither sayest thou ?

PH. Upwards——

NE. What ravest thou again, why gazest thou on the 'vault of air above ?

PH. Let me go, let me go !

NE. Whither shall I let thee go ?

PH. Let me go at last.

NE. I cannot let thee go.

PH. Thou wilt ruin me, if thou touch me.

NE. Now then I do leave thee to thyself, and what now is thy further thought ?

PH. O earth, take me to thee, dying as I am, for this evil suffers me no longer to stand upright.

NE. Sleep will, it seems, in no long time possess the man. For this his head is sunk down, see, sweat is trickling over all his body, and one black vein "burst with blood, hath forced itself open by the extremity of his foot. But, leave we him, my friends, quiet, that he may fall asleep.

CHO. O sleep, in pain—in grief, O sleep, untaught, mayest thou come upon us gently-breathing, thou life-cheering, life-cheering king ; and bar from his

* *Κῆλος* here is by some commentators understood to mean the eye, as at verse 1349. Struve understands *κατὰ*, and translates it thus : *quid oculis (vel alterutro oculo) sursum suspicis ?*

" *Αἰμορροῦν*, from the second aorist passive of the Ionic *εἶναι* instead of *εἶναι*.

eyes this *glare that now is spread around. Come, come to me a physician. My son, look where thou art about to pause, whither to move, and what henceforth is thy purpose with me. Thou seest now; wherefore delay we to act? Opportunity, be sure, possessing judgment in every thing, acquires much power in its course.

NE. Nay, but he hears nothing; I however perceive that in vain we possess this plunder of his weapons, if without him we sail; for his is the crown, him Heaven commanded us to fetch. *And to vaunt unfulfilled promises with falsehood is a vile reproach.

CHO. But this, my son, let heaven look to, but with whatever thou shalt in turn reply to me, convey to me the accents of thy words gently, my son, gently; since the restless slumber of disease is sharp-eyed to discern. But as far as thou canst, in secret search

* Musgrave understands *αἴγλη* here to mean *levamen* or *solatium*, a forced interpretation arising from his reception of *ἀντίχαις*, which Brunck has changed to *ἀντίχαις*, and thus improved both the metre and the sense.

† Or, "having respect to every thing." Such is the sentiment which the Corinthians, and after them the Mityleneans, wish to impress on the minds of the Lacedæmonians. Vid. Thuc. I. c. 69. III. c. 13.

‡ Struve seems to understand this as referring to the disgrace which would accrue to Neoptolemus, if after all his falsehood he should vaunt of an uncompleted victory: his words are *quæ mania et imperfecta reliqueris, de his, mendatus etiam adhibitis, gloriari velle, turpe est opprobrium*; and this Barby commends, but the translator is rather inclined to consider the words as betokening remorse in Neoptolemus. As translated it may mean either.

out for me that, even that, which thou meanest to do.
 *Thou knowest whom I mean ; now if thou hold the same opinion with him, 'tis eminently the privilege of the shrewd, look you, to see into perplexing matters. See, my son, the wind is fair, the wind is fair, and the man, sightless, possessed of no defence, is lying in darkness (O sleep propitious to our flight !) master of neither hand, nor foot, nor any thing. No, but thou seest his look is as of one lying in Hades. Give orders that suit the occasion : this matter, my son, can be effected by my prudence : the toil that has no fear is the most effectual.

NΞ. I bid thee be silent, nor be wanting to thy thoughts, for the man moves his eye, and raises his head.

PH. O light that takest the place of sleep, and, guardianship of these strangers incredible to my hopes ! Never, my son, could I have conceived that thou wouldst have the heart thus compassionately to abide my sufferings, present and assisting me. Truly the Atridæ, those noble generals, did not endure thus patiently to bear them. But, for thy nature, my son, is noble, and of noble origin, thou hast accounted all this easy, though oppressed with my cries, and the

* Hermann proposes to read here,

οἶδα γὰρ ἂν αὐθῶμαι,
 εἰ ταυτὰν γινώσκων ἵσχυς, μάλα τοι.

The instance Barby adduces from Catullus "*nihili est*," there being an evident hiatus and loss of several verses in both that and the following strophe.

noisome stench. And now, since at length there seems to be an oblivion and repose from this woe, my son, do thou thyself take me up, do thou set me, my son, upright, that when at last my weariness shall quit me, we may hasten to the ship, nor delay our voyage.

NE. Nay, I am pleased to see thee beyond my hope yet enjoying breath and sight without pain. For in thy condition of misery just now thy symptoms appeared as those of one no more. But now raise thyself, or, if it please thee rather, these men shall carry thee, for there is no unwillingness to the trouble in them, if indeed it seem fit to thee and me so to do.

PH. ^b I approve of this, son, and take me up, as thou purposest, but leave them alone, lest they be annoyed with the bad smell ere there be need, for the trouble on board ship in sailing in company with me is enough for them.

NE. It shall be so ; but do thou both stand up and thyself hold by me.

PH. Courage, my wonted custom, look you, will set me upright.

NE. Heavens ! and what next am I to do ?

^b " Αἰὼν ταῦτε, i. e. παραϊτούμαι. Gratia est. Idem enim valet αἰὼν sæpius in colloquendo, quod aliàs Græce dicitur καλῶς ἔχει. Lat. *benignè*, ut Hor. Epist. I. vii. 62. Utuntur nimirùm hæc formulâ, si quis beneficium sibi oblatum recusat. Frequentatum hoc sensu Græcis ἐπαναίω, cf. Schol. ad Aristoph. Ran. v. 511. et Valken. ad Euripid. Phœniss. p. 150." *Barby*. The reader may choose between this and the translation as it stands, but he must observe that καὶ follows immediately.

PH. What is it, my son? whither canst thou have wandered in thy speech?

NE. I know not whither I ought to turn my perplexed words.

PH. Art thou perplexed at aught? say not thus, my son.

NE. Nay even now am I involved in this difficulty.

PH. Has then the inconvenience of my disease dissuaded thee from any longer taking me on board ship?

NE. Every thing is inconvenient, when one having abandoned his own nature, does what befits him not.

PH. Nay, but thou at least art neither doing nor saying aught unworthy of thy sire, in aiding a brave man.

NE. I shall shew myself a villain, 'tis at this I am all along aggrieved.

PH. Nay surely not, at least in what thou doest, but at what thou sayest, I shudder.

NE. O Jove, what shall I do? shall I twice be detected a villain, both in concealing what I ought not, and uttering words the most scandalous?

PH. This man, unless I am wrong in judgment, methinks will make hence his voyage, having betrayed and abandoned me.

NE. Abandoned thee?—not I indeed: but lest I

^c This observation of Neoptolemus is in unison with Achilles' celebrated declaration:—

“Who dares think one thing, and another tell,
My heart detests him as the gates of hell.”

Pope's IL. IX. 412.

rather convey thee to thy grief, 'tis that all the while is torturing me.

PH. What canst thou mean, my son? for I comprehend not.

NK. I will hide nothing from thee: Thou must sail to Troy, to the Greeks and the Atridæ's host.

PH. Alas! what hast thou said?

NK. Groan not, ere thou have learnt all.

PH. What must that lesson be? what canst thou purpose to do to me?

NK. First to rescue thee from this misery, and then to go and with thee sack the Trojan plains.

PH. And dost thou really think to do this?

NK. Overwhelming necessity in this commands, and be not thou angered to hear it.

PH. Ah wretched I am undone, betrayed! What hast thou done to me, stranger? Give me quickly back my bow and arrows.

NK. Nay, it cannot be, for both justice and interest induce me to obey those in power.

PH. Thou ^dfire! thou utter horror! thou most abhorred craft of fearful villainy, how hast thou used me, how deceived me! and dost thou not, wretch, blush to look on me, thy suppliant, thy beggar? Thou hast bereft me of life, having gotten my weapons. Give them back, I implore thee, I conjure thee, give

^d The Scholiast takes this for a vile pun on the name Pyrrhus, and Brumoy, following him, has paraphrased it, "*O rage digne de ton nom.*" But independently of the absurdity attendant on this, it is not the name which Neoptolemus himself gives to Philoctetes in his account of his voyage, v. 241.

them back, my son, by the Gods of thy forefathers rob me not of my livelihood. Ah miserable me ! Nay, no longer does he even *speak to me, but thus looks behind him, as though his restoring them were hopeless. 'Ye harbours, ye promontories, ye haunts of the mountain beasts, ye precipitous crags, to you I speak this, for I know none else to whom I might ; I bewail to you, my wonted audience, the deeds, how cruel, that the son of Achilles hath done to me : having sworn to carry me home from hence, he is taking me to Troy ; and having *proffered his right hand, he has taken and detains my bow and arrows, the sacred arms of Jove-born Hercules, and wills to display them to the Greeks. As if he had captured a strong man, he carries me off by force, and knows not that he slayeth a corpse, and the shadow of a vapour, an empty phantom. For never could he have taken me

e " Num fletu ingenuit nostro ? num lumina flexit ?

Num lachrymas victus dedit, aut miseratus amantem est ?

ÆN. IV. 369.

f This is imitated from the sublime address of Prometheus in *Æschylus*, 'Ω *ἦες αἰθέρα*——. Lord Byron has taken his idea from one, perhaps both of these, in his *Doge of Venice* :—

" I speak to time, and to eternity,
Whereof I grow a portion, not to man :
Ye elements, in which to be resolved,
I hasten, let my voice be as a spirit
Upon you."

g " *Struere hanc vocem cum ἔχῃ jungendum censet, ut sensus sit porro palam nunc tenet, dextra extend, arcum et sagittas meas, sacras illas Herculis, Jovis filii, quas olim erant. Admodum durè ! πρὸς τὸν αἰθέρα χεῖρα id. q. suprā v. 811. ἰσοβάλλον χεῖρα*" *Barby.*

at least while possessed of strength, since he had not even thus conditioned, except by treachery. But now I wretched have been deceived. What can I do? But give them back, and now, even yet, be ^hthine own self. What sayest thou? Thou art silent. Unhappy me! I am no more. O form of the rock with double front, again I return back into thee unarmed, bereft of the means of sustenance; thus forlorn in this cavern shall I wither away, striking down nor winged bird nor mountain-prowling beast with these mine arrows: but I myself, unhappy man, being dead shall furnish a banquet to those whereon I fed, and what I made my prey before will make me theirs now, and I miserable shall atone with death a ransom for death, at the hand of one that seemeth to know no guile. Mayest thou not yet be accursed, ere I have learnt if yet again thou wilt transfer thy opinion, but if not, an evil death be thine.

CHO. What shall we do? On thee now rests both our sailing, O king, and our acceding to these his words.

NE. On me indeed a powerful pity for this man hath fallen, not now first, but long ago.

PH. My son, by the Gods, pity me, and permit not mortals reproach against thyself, having cajoled me.

NE. Ah me! what shall I do? O had I never left Scyros! so grieved am I at this present matter.

PH. Thou art not wicked, but thou seemest to come with bad instructions from the wicked. But

^h Vid. Aristoph. Vesp. 642. *φύσις* is understood.

now, having given them to others, to whom it is fair, sail hence, having given me up my arms.

NE. What are we to do, my mates?

UL. 'O most vile of men, what doest thou? Wilt thou not return, having left these weapons to me?

PH. Ah me! what man is this? Do I indeed then hear Ulysses?

UL. Ulysses, be assured, in me at least on whom thou lookest.

PH. Alas! I am bought and sold, I am undone. It was then of course he that ensnared me, and despoiled me of my arms.

UL. 'Twas I, be well assured, and none other: I confess all this.

PH. Restore, let go, my son, mine archer-arms.

UL. This indeed shall he never do, even though he would; but thou too must go with them, or these will convey thee by force.

PH. Me, thou vilest of the vile, and most audacious, shall these take by force?

UL. Unless thou crawl hence voluntarily.

PH. O Lemnian land, and thou blaze of all-swaying fire Vulcan-framed, is this then to be borne, that he from thy realms shall carry me off by force?

UL. 'Jove it is, that thou mayest know it, Jove, the

¹ As Neoptolemus is in the act of giving back the arms to Philoctetes, Ulysses rushes on the stage.

² Ulysses, knowing the enmity which Philoctetes bore to him, and returning it with equal resentment, thinks his triumph incomplete unless he tells him that he did it. See Arist. Rhet. B. II. c. 3, and the Oxford translator's Note p. 119.

³ "Jovem in insula Lemno natum, ibi deum patrium fuisse satis no-

ruler of this land, Jove who hath determined this ; but I am his minister.

PH. Thou abhorrence, what lies dost thou coin to utter ! Thou, alleging in pretence the Gods, makest the Gods liars.

UL. Not so, but true. The journey however must be taken.

PH. I say it shall not.

UL. I say it shall. Thou must obey in this.

PH. Unhappy me ! my father then clearly begat me as a slave, and not free.

UL. Not so, but on a par with the mightiest, with whom thou must capture Troy, and by violence raze it to the ground.

PH. No, never ; not even were I doomed to suffer every evil, while I have this steep foundation of the island.

UL. What then dost thou purpose to do ?

PH. This pine head forthwith will I bathe in blood, having leapt from a rock above on one below.

UL. Lay hold on him, whatever ye do, nor be this in his power.

tum est." *Barby*. Man has never altered, and when the heathen crew of Olympus could no longer protect craft or vice, the superstition of a succeeding age made itself Gods of all the host of heaven. On this there are some forcible remarks in Lear : "This is the excellent soppery of the world ! that, when we are sick in fortune (often the surfeit of our behaviour) we make guilty of our disasters the sun, the moon, and the stars : as if we were villains by necessity ; fools by heavenly compulsion ; knaves, thieves, and treachers by spherical predominance ; drunkards, liars, and adulterers, by an enforced obedience of planetary influence ; and all that we are evil in, by a divine thrusting on." *Act 1, sc. 2.*

PH. O hands, what sufferings are yours in the lack of your loved bow-string, entrammèd by this man ! O thou that thinkest nothing sound or liberal, how hast thou stolen upon me, how hast thou hunted me down ! having used as thy stalking-horse this boy unknown to me, unworthy thee, but of me most worthy, who knew nothing but to execute what had been enjoined him. Nay even now he shews that he takes to heart the deeds whereby he erred and I suffered. But 'twas thine evil spirit ever looking forth from its lair, that well foretaught him, however by nature indisposed as by inclination, to be shrewd in wickedness. And now, wretch, thou purposest to bind and carry me from this shore, on which thou didst expose me, friendless, forlorn, homeless, among the living a corpse. Ah ! mayest thou perish, and on thee have I often imprecated this, but in vain, for the Gods allot me nought of pleasure. Thou livest in exultation, while I on the contrary have this to grieve me, that I miserable live consorted with many woes, scoffed at by thee and the two generals the sons of Atreus, for whom thou trucklest to this office. And yet thou bound by stratagem and ^{="}compulsion sailedst with

^{="} Although it was by the advice of Ulysses that Tyndarus had imposed the celebrated oath to defend Helen on her suitors, yet he himself was so unwilling to abide by that oath, that he pretended to be insane, and ploughed the sea shore, sowing it with salt. This artifice was discovered by Palamedes, who placed the infant Telemachus before the plough, and Ulysses turned it immediately from the furrow, What requital the unfortunate son of Belus got for this is told in the second book of Virgil. It is to Ulysses' feigned madness, however, that Philoctetes here alludes.

them, while me, all-unhappy me, that voyaged freely, a naval commander of seven ships; they cast away unhonoured, as thou assertest, while they charge thee. And now why take ye me? Why carry me away? For what cause? Me, that am as nothing, and long since have been dead to you? How, O most hated of Heaven, am I not now lame and noisome to thee? How is it possible, with me on board, to burn sacrifices to the Gods? How any longer to make libations? for this was thy pretence to cast me out. The worst perdition seize you! And it will, for that ye have injured Philoctetes, if the Gods care for justice. And I am sure at least that they do care, since ye had never sailed on this expedition for such a wretch as I am, had not a goad from heaven urged you forwards. But O my father-land, and ye Gods that look upon us, avenge, at least one day after a time, avenge me on all of them, if ye have any pity for me, since pitiable is my life: yet could I but see them destroyed, I should think I had escaped my disease.

CHO. Stern is the stranger, and stern is this his speech that he hath uttered, Ulysses, nor at all yielding to his sorrows.

UL. Much could I say in answer to his words, would time permit, but now I am strong in this one argument. "Where there is need of plans such as these, such am I, and where the decision is of just and upright characters, you could not meet with any one more pious than myself. However my nature is to wish to prevail at least, in every point, except against

" See note on v. 81.

thee, but now to thee at least I will willingly concede. Yes, let him go, nor hold him any longer; leave him to stay. We have no additional need of thee, at least while we possess these arms, since we have Teucer with us, acquainted with this science, and me, who think I could master these, and aim them aright with mine hand ^oin no wise worse than thou. What want we then of thee? Adieu, ^pand pace Lemnos; but let us begone, and haply thy prize may win me that honour which thou shouldst have had.

PH. Ah me, what shall I do, ill-fated? Shalt thou, adorned with my arms, present thyself to the Greeks?

UL. Make me no reply, not a word, since I am now going.

PH. Seed of Achilles, and shall I no longer be addressed by thy ^avoice either, but wilt thou thus be gone?

UL. Go thou, nor look on him, though thou art generous, that thou ruin not our fortune.

* In the *Odyssey*, however, Ulysses confesses his inferiority, though he claims praise for this science:—

“Expert in every art, I boast the skill
To give the feather’d arrow wings to kill;
Should a whole host at once discharge the bow,
My well-aimed shaft with death prevents the foe;
Alone superior in the field of Troy
Great Philoctetes taught the shaft to fly.”

B. VIII. v. 247.

^p Or this may be rendered, “stalk in Lemnos and welcome.”

^a Σοῦ φωνῆς; here is governed by ἀπὸ understood.

PH. And shall I now, my guests, be thus forlorn abandoned by you, and will ye not pity me?

CHO. This youth is our vessel's commander, whatsoever he shall say to thee, that do we also speak to thee.

NE. I shall indeed hear myself reproached by this man with being by nature 'over pitiful; yet tarry, if he wish it, thus much time, until the mariners shall have got the ship's tackle ready, and we shall have 'prayed to the Gods. And he meanwhile may haply adopt sentiments more to our advantage: let us two, however, hasten hence, and be ye quick in your departure, when we shall summon you.

PH. O cavity of the hollow rock, alike warm and icy-cold, how am I then, wretch that I am, doomed never hereafter to quit thee! no, e'en in death thou wilt be my shelter. O me, woe is me! O abode, wretched abode, full fraught with my sorrows, what will ever be my daily sustenance? What provider shall I hapless ever frame to myself, from what hope? O that the 'ocean harpies with shrill-toned whizzings

* Πλῖος πλῖον, whence πλῖον, Attic for πλῖος πλῖος, in the same dialect shortly after λῖον for λῖον α λῖον, and γῶ for γῶι.

* Such was uniformly the Greek custom: "Ἐπειδὴ δὲ αἱ νῆες πλῆρεις ἦσαν, καὶ ἐτίκνυτο ἤδη ὅσα ἤμελλον ἀνάξειν, τῇ μὲν σάλπιγγι σιωπῇ ὑποσημαίνον, εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς, οὐ κατὰ γὰρ ἰκάνειν, ξυμπαντίς δὲ ὑπὸ κέρκεος, ἐποιούντο, κρατῆρας τὶ κερύσαντις παρ' ἅπαν τοῦ στρατεύματος, καὶ ὑπάρματα χερσὶν τι καὶ ἀργυροῖς οἱ τι ἐπιβάται καὶ οἱ ἄρχοντες σπίνδοντι." Thuc. VI. 32.

* Of this passage there are many various readings. Aldus has it

of their wings would take me aloft in air! for I can endure no longer.

CHO. Thou, even thou, mark me, hast brought it on thyself, ill-fated man: from no other and higher quarter art thou visited with this misfortune; when at least, it being in thy power to be wise, thou hast chosen to adopt the worse fate for the better.

PH. Ah hapless, hapless I, then, and marred by trouble, who now henceforth wretch that I am, dwelling in future with no human being here shall perish, alas! alas! no longer bringing home food, nor possessing it by means of my winged arrows and with my powerful hands; no, the unsuspected and dissembled words of a crafty mind beguiled me: but O could I but see him, the wretch that has devised all this, for as long a time doomed to my afflictions!

CHO. Destiny from Heaven, and no treachery of mine at least possessed thee with all this; keep then thy curse, thine abhorred, ill-omened curse, for others. For I am caring even for this, that thou spurn not my kindness.

PH. Ah me! me! And somewhere, seated on the shore of the hoary main, he laughs at me, wielding in his hand the support of me unhappy, which none ever carried besides. O my loved bow, from friendly hands wrested by violence, full surely, if thou hast any feel-

πτακιδις, Gedike *πλωταδις*. Brunck gives the other conjectures of the Scholia. But Barby has adopted Vossius' correction, *Myth. Bucfl.* v. i. p. 211, who alters it to *πτακιδις* from the old word *πτάειν*, *πίπτειν*. Vossius however understands it to allude to the Harpies, and their pouncing stoop.

ings, thou lookest with pity on the friend of Hercules, "thus wretched, never again hereafter to use thee. No, by change of masters art thou handled by an artful man, witnessing his base deceits, and the detestable and loathed villain causing to dawn crimes on crimes innumerable, all of evil that Ulysses hath plotted against me.

CHO. * 'Tis a man's part, look you, fairly to speak the truth, and when one have said it not to vent forth the envious displeasure of his tongue. He, having been appointed one out of many, by the instructions of this Ulysses, accomplished for his friends a public service.

PH. O winged prey, and tribes of fierce wild beasts,

* "Quæcunque vox hunc locum obtinuerit, designatur haud dubiè Philoctetes. "Αἶθλα retinendum esse non dixerim, licet colorem ei conciliet Horatianum illud, *accedes opera agro nona Sabino* fuit quidem cum legendum putarem τὸν Ἡρακλεῖ συνιάθλων vel ἰμιάθλων. Priorem vocem habet Oppianus, *Cyneg.* I. 195. Sed ea lectio hoc habet incommodi, quod Philoctetam Herculis comitem et in laboribus adiutorem faciat, quod nescio an Veterum quisquam tradiderit. Nihil enim aliud memorant Mythologi, nisi Herculis rogum funebrem, reliquis detrectantibus, ab ipso accensum fuisse. Hyginus, *fab.* 36. Apollodorus, *Lib.* II. 7. Diod. *Sic.* IV. 38." *Musgrave.*

* Hen. Stephanus thus translates this passage: "It is, look you, fair to state what is good in every man, and when another have spoken it, it is equally right not to give vent to the envious pain of the tongue." The translator is inclined to adopt this version from its more evident connection with what immediately precedes and follows it. Shakespeare has the same idea in the scene between Griffith and Catherine in *Henry VIII.*

* So the Lexica give it, taking the idea from the exultation expressed in the eyes of wild beasts when about to seize on their prey. Vid. *Hom. Od.* II. 610.

which prowling o'er the hills the place nourishes; no longer in terror do ye from your abodes approach me; for I have not in my hands the former defence of my arrows any longer, wretched that I am! no, this spot freely tenanted by you, no longer a source of fear. Approach, now is it fitting that ye glut your mouths in mutual slaughter, for the sake of my livid flesh: for life I instantly shall quit: since from what source will come my livelihood? who is there thus fed on air, no longer, no longer master of aught, that the life-bestowing earth supplies?

CHO. In the Gods' name, if aught thou respect a guest that is come to thee, to him draw near with all benevolence. But be sure, most sure, that with thee it rests to evade this evil fate: for lamentable is it to support, and unschooled to bear the countless pain wherewith it consorts.

PH. Again, again hast thou hinted at my old affliction, thou best of all that have hitherto set foot on this spot, why hast thou destroyed me? What hast thou done to me?

CHO. Why sayest thou this?

PH. In case thou expectest to carry me to the hateful land of Troy.

CHO. I do, for this I conceive the best.

PH. Now this moment quit me.

CHO. Friendly, aye friendly is this thy bidding to me, and I am well inclined to perform it. Let us go, let us go to our ship whereunto we have been appointed [to repair.]

PH. Go not, by Jove of the curse, I implore.

CHO. Be moderate.

PH. Strangers, tarry, in Heaven's name.

CHO. What clamourest thou?

PH. Alas! alas! fate, fate! I miserable am undone. O foot, foot, what shall I do with thee any longer in life henceforth, wretched that I am? Strangers, come ye back to sojourn with me.

CHO. To do what with purpose differing from those before, of which thou didst before shew thyself—

PH. It is not, look you, fair cause for indignation that a man languishing under tempestuous pain should prate even out of his mind.

CHO. Go now, wretched man, as we desire thee.

PH. Never, never, know this for certain, not even if the fiery Lord of lightning come to blast me with the flashes of his thunderbolts. Perish Troy, and all they beneath it, as many as had the heart to spurn this my foot's limb. But, strangers, one prayer, at least one, accord me.

CHO. What is this thou wilt utter?

PH. Convey to me a sword, if from any place ye can, or an axe, or some one weapon.

CHO. To do what possible work?

* Musgrave admits into his text the old reading, *βρονταῖς αὐταῖς*, and in his note rejects the emendation of Valckenaër (which Bruck has followed) for *βροντὰς αὐγὰς*, which he defends on the authority of Euripides as quoted by Plutarch. *βροντῆς πνῦμι' ἀναιμον ὤλει*, of Virgil, *Æn.* II. 649. *Fulminis afflavit ventis*, and Statius Theb. V. 586. *Moti tamen aura cucurrit Fulminis*. But he adds, "Sed videndum ne *aura fulminis* sit innoxium fulminis genus, minimè que aded huic loco conveniens: deinde ne *βρονταῖς αὐταῖς* sit vero *fulmine*, ipsissimo fulmine." Vol. ii. p. 179.

PH. To lop off with my hand mine head and all my limbs. *On slaughter, slaughter, is now my mind.

CHO. Why should it be?

PH. To go search for my father.

CHO. Whither on earth?

PH. Into Hades, for in the ^blight at least he is no longer. My town, my native town, how might I look on thee, wretched man as I am, I, that having quitted thy sacred waters, went to assist the hated Greeks, and then am nothing!

CHO. I indeed even now long since had been walking near my vessel, for thee, had we not perceived Ulysses walking close by, and the son of Achilles coming towards us.

UL. Wilt thou not say [*to Neoptolemus*] wherefore again thou stealest on this way, turned backwards, thus quickly and with earnestness?

NK. To atone for all the errors I have heretofore committed.

UL. Thou speakest wonders at least. But what was the error?

NK. That wherein having been persuaded by thee and the whole united host——

UL. What manner of deed hast thou done, of those that became thee not?

NK. Having by base deceits and treachery entrapped a man.

UL. What man? Ah me—thou surely dost not purpose aught new?

* Φοβῶ, Schol. *Σαυατρίῳ, Σαυάτρου ἐκείνου.*

^b For the reasons of this opinion, see v. 493.

NE. Nothing new : but to the son of Pæas——

UL. What wilt thou do? How does a fear creep upon me!

NE. From whom in fact I took these weapons, back again——

UL. O Jove! what wilt thou say? Thou surely hast not thought to give them him?

NE. Yes, for I got and have them basely and not with justice.

UL. By the Gods, whether now sayest thou all this in mockery?

NE. If it be mockery to speak the truth.

UL. * What sayest thou, son of Achilles? What word hast thou uttered?

NE. Wouldst thou that twice and thrice I reiterate the same words?

UL. Nay, not once even could I have wished to hear them.

NE. Be now well assured, thou hast heard all I have to say.

UL. There is one, there is, that shall prevent thy executing it.

NE. What sayest thou? Who is there that shall hinder me in this?

UL. The combined people of the Greeks, and among them I.

* This naturally expresses the unwillingness of Ulysses to believe what would so completely frustrate his plans. A similar scene occurs in *Othello*, where *Æmilia* receives the first account of her husband's villainy.

NE. Though naturally wise, thou utterest no wisdom.

UL. And thou neither now speakest nor art about to act wisely.

NE. Nay, but if this be just, 'tis better than wisdom.

UL. And how just, to restore again these arms which by my counsels thou gottest?

NE. Having failed with a disgraceful fault, I will endeavour to recover it.

UL. And acting thus, fearest thou not the Greek army?

NE. ^dWith justice on my side I fear not thy terrors, no nor am I persuaded by thine hand to act, mark me.

UL. Then not with the Trojans, but with thee will we battle.

NE. Be what must be.

UL. Seest thou my right hand grasping my sword's hilt?

NE. Nay, thou shalt see me too doing the same, and no longer about to do it.

UL. However, I will leave thee alone, but will go and tell this to the assembled host, which will chastise thee.

^d "There is no terror, Cassius, in thy threats,
For I am arm'd so strong in honesty
That they pass by me as the idle wind
Which I regard not."

NE. Thou hast acted temperately, and if thus thou thinkest on all the rest, haply thou mayest keep thy foot out of troubles. But do thou, son of Poias, I mean Philoctetes, come forth, having quitted this thy rocky dwelling.

PH. What clamorous disturbance is again raised by my cavern? Why call ye me forth? desirous of what, strangers? Ah me, the matter is evil. Ye surely are not here to heap a heavier woe upon my woes?

NE. Courage. But hear the words I come bringing with me.

PH. I am alarmed: for before also I fared but badly from fair words, persuaded by thy advice.

NE. Is there then no place left for repentance?

PH. Such wert thou in words, even when thou didst steal mine arrows, trusty, yet in private baneful.

NE. But fear not that I am at all such now, I would

* Something similar is the reproach of Brutus to Antony in Julius Cæsar:—

“For you have stolen their buzzing, Antony,
And, very wisely, threat before you sting.”

And the observation of Antony just preceding it will bear comparison with v. 1264:—

“In your bad strokes, Brutus, you give good words;
Witness the hole you made in Cæsar’s heart,
Crying, Long live! Hail, Cæsar!”

The whole scene is well accordant with Ulysses’ spirit, and his guardian’s sentiments, for Minerva appears to have allowed the utmost licence of tongue, but to have been very adverse to bloody consequences. Vid. II. I.

however hear from thee whether thy purpose be to persist in tarrying here, or to sail with us.

PH. Have done, speak no farther, for in vain will all that thou shalt say be uttered.

NE. Art thou thus resolved?

PH. Aye, and be sure yet more so than I express.

NE. Nay, I indeed could have wished thou hadst been induced by my words, but if I chance to say nought to purpose, I have done.

PH. 'Good, for thou wilt say all in vain, since never wilt thou gain my friendly thought, thou at least that hast taken by craft and reft me of my support, and then comest and exhortest me, thou most infamous son of a father most famous. Destruction be upon ye; the Atريد especially, then Laertes' son and thee.

NE. Curse no farther, but accept from my hand these missiles.

PH. How sayest thou? And am I not a second time deceived?

NE. No, I swear by the highest reverence of holy Jupiter.

PH. O thou that hast spoken words most friendly, if with truth thou speakest!

NE. The fact shall be here manifest. But put forth thy right hand, and possess thee of thine arms.

f "Came he right now to sing a raven's note,
Whose dismal tune bereft my vital powers,
And thinks he that the chirping of a wren,
By crying comfort from a hollow breast,
Can chase away the first conceived sound?
Hide not thy poison with such sugar'd words."

SECOND PART OF HENRY VI. Act 3, sc. 2.

UL. But I for my part protest against this, as the Gods witness for me, in behalf of both the Atridæ and the army in common.

PH. My son, whose voice?—I surely heard not Ulysses?

UL. Be sure thou didst, and at all events thou seest him at hand, who will convey thee hence by force to the Trojan plains, whether the son of Achilles will it, or will it not.

PH. *But by no means with impunity, if this arrow be sent straight.

NK. Ah! ah! by no means. Do not, by the Gods, let go thy dart.

PH. Let go, by the Gods, my hand, my dearest son.

NK. I cannot let it go.

PH. Alas, why hast thou debarred me from slaying with mine arrows a foeman and detested wretch?

NK. This were honourable neither for me nor thee.

PH. Well, but be assured of thus much at least, that the chieftains of the host, the Grecian host, are vaunters of falsehood, very cowards for the battle, but bold enough in words.

* Fenelon, in his *Telemachus*, (as Franklin remarks,) has made a variation from this account, for an obvious reason, and indeed the same which has made him elsewhere suppress some particulars of Ulysses' conduct, and give a new colouring to others; the wish to make that chief worthy of Minerva's protection. He supposes that Ulysses made signs to Pyrrhus to restore the weapons, and that Philoctetes, in his first impulse of revenge and unwillingness to owe any thing to so detested an enemy, ungratefully prepared to turn his gift to his destruction. This however is, from the character of the parties, most unnatural.

NE. Be it so. Thou art master of thy weapons, and thou hast no cause for resentment or complaint against me.

PH. I allow it; thou hast, my son, displayed the nature whence thou didst spring: not from Sisyphus as father, but from ^hAchilles, who both among the living had the noblest character, and now of the dead.

NE. I was gratified to hear thee panegyryzing both my father and myself, but what I wish to have of thee, listen. The misfortunes that are sent by the Gods it is necessary for men to endure, but as many as are involved in 'voluntary evils, as thou in fact art, on these it is not just for any one to bestow either pardon or pity. But thou art become savage, and both refusest to take a partner in thy councils, and if any one speaking out of good will advise thee, thou detestest him, accounting him an enemy and that a bitter one. Yet still will I speak, and I invoke Jove the Lord of oaths;

^h Ulysses himself salutes Achilles as such in his interview with him in Hades:—

“ But sure the eye of Time beholds no name
So blest as thine in all the rolls of fame;
Alive we hail'd thee with our guardian Gods,
And dead thou rulest a king in these abodes.”

OD. II. 591.

It is curious to observe, however, how different an effect these two compliments have on the young heir and his deceased father, which latter, in his answer, perfectly agrees with the old proverb, “A living dog is better than a dead lion.”

¹ See Diodotus' oration in the third book of Thucydides; and Aristotle on voluntary and involuntary actions.

know thou this also, and grave it on thy mind within. For thou art distempered with this pain by divine ordinance, having drawn near unto the guardian of Chryse, that hidden serpent that there protecting watches o'er the ^kuncovered fane: and know that thou wilt never meet with a release from this thy grievous malady, whilst yonder sun shall in this quarter rise, and in that in turn set again, until thou thyself come willingly to the Trojan plains, and happening on the ^lsons of Æsculapius that are with us, thus mayest be alleviated in this thy disease: and shew thyself the destroyer of Pergamus with these weapons and in union with me. But how I know that this must be so, I will tell thee. For we have a man, a prisoner from Troy, Helenus, the first of seers, who says plainly, that all this is doomed to take place: and yet more in addition to this, that Troy must of necessity be utterly taken in the present summer; or he voluntarily surrenders himself to us to slay, if in saying this he shall

^k From the mildness of the climate in Greece, many of the public buildings were left uncovered, and it is not yet fully agreed among the learned that the Parthenon was not hypæthral. Serpents were placed constantly by the ancients to guard treasures, as was most probably that which had a public maintenance in the building behind the Parthenon, which was the public treasury. Hence perhaps Aristophanes' idea of the aiding Plutus by Æsculapius.

^l Toup proposes to read *Ἀσκληπιῶν*, *medicorum*, which Brunck rejects, without sufficient regard to what is afterwards said by Hercules, v. 1432. Quintus Calaber states that Philoctetes was healed by Podalirius, Machaon having fallen, which Propertius contradicts, L. II. E. i. v. 59.

“Tarda Philoctetæ sanavit crura Machaon.”

have falsified. Since then thou knowest this, yield to us willingly. For noble is the acquisition, that alone having been judged the bravest of Greeks, thou in the first place fall under healing hands, and then having taken Troy that fertile mother of groans, thou gain the most transcendant renown.

PH. O hateful existence, why then detainest thou me any longer possessed of sight above, and hast not suffered me to descend to Pluto's home? Ah me! what shall I do? How shall I disobey the advice of this man, who being my well-wisher has admonished me! But must I then yield? Then how shall I come forth into light, wretched I, having so acted? By whom accosted? How, O ye ^morbs that witness every thing that befalls me, how will ye endure through this, that I join the sons of Atreus, who have destroyed me? How, with the all-accursed son of Laertes? For it is not the sorrow of what is past and gone that gnaws my heart, but I fancy I foresee what I am doomed yet to suffer from them. For those whose judgment shall become the parent of vice, it schools in all other wickedness. And I for my part am astonished at thee in this; for thou oughtest neither thyself ever again to return to Troy, and keep me too from it, to men at least that have insulted thee, spoiling thee of thy father's prize.

^m Here again, as at v. 813, Brunck differs from several of the commentators. Gedike and Camerarius understand it of his eyes, as at v. 1270, of *Oedipus Tyrannus*:—

ἴπαισιν ἄρδεαι τῶν αὐτῶν κύκλων.

“And then thou must go to join them in battle, and forcest me to this? Nay now, my son, but, as thou hast sworn to me, convey me home, and do thou thyself tarrying in Scyros leave them, villains as they are, to perish by a death as vile. And thus wilt thou reap double gratitude from me, and from thy father double, nor by abetting the wicked, wilt thou appear by nature to resemble the wicked.

NE. Thou speakest reasonably indeed: yet still I would have thee, putting faith in the Gods and my words, to sail from this land with me thy friend.

PH. What, to the Trojan plains and Atreus’ most hated son, with this wretched foot?

NE. To those however that will cure thee and thy corrupted foot of its pain, and deliver thee from thy malady.

PH. O thou that ^ourgest fearful advice, what canst thou mean?

NE. The ^phonours which I see accomplishing for me and thee.

* Musgrave, who admits two lines here which Brunck (see his note) rejects as spurious, is obliged to attribute them to an oversight of Sophocles, a thoughtlessness with which, as Brunck observes, it is unreasonable to charge the most perfect of the ancient tragedians in this his most finished play.

“*Διὸν αἶνον αἰνέουσ, dirum consilium dans: αἰνῶν utique nonnunquam valet suadere, hortari. Æschyl. Choeph. v. 533. αἰνῶ δὲ κρύπτειν τάσδε συνθήκας. Idem. Supp. 187. νῦν προμηθεύαν λαβὼν Αἰνῶ, et in eadem fabula v. 1003. ἡμᾶς δ’ ἐπαινῶ μὴ καταισχύνην ἡμῖ. Adde Hesiod. Op. et Di. v. 202.” Musgrave.*

^p Brunck’s assertion on this passage respecting the quantity of the

PH. And at saying this, hast thou no shame before the Gods?

NK. No, for how should one feel shame at doing service?

PH. Meanest thou this as to the Atridæ service, or to me?

NK. To thee surely as thy friend at least, and such my language proves me.

PH. How so, who at least art desirous of giving me up to mine enemies?

NK. My friend, learn not to be fierce in misfortune.

PH. Thou wilt destroy me, I know thee, by these words.

NK. Nay not I indeed, but I say thou understandest not.

PH. I for my part know that the Atridæ have expelled me.

penultima in *καλῶς*, as used by the Attic writers, is ably supported in his note on the *Ecclesiastusæ* of Aristophanes, v. 70, to which he refers: the following passages are there enumerated. Iph. Aul. 21. (anapæsti:)—

τοῦτο δὲ γ' ἔστιν τὸ καλὸν σφαλερόν.

Eurip. Archelaus, v. incert.—

οὐκ μυρίοις τὰ καλὰ γίγνεται πόνοις.

Philoct. v. 1304.—

ἀλλ' οὐτ' ἔμοι καλὸν τόδ' ἔστιν, οὐτ' ἐγὼ.

See also his remarks on the constant omission of prepositions by the transcribers, Not. ad *Lysistrat*, v. 408.

NE. But look, whether they will not, having cast thee out, again rescue thee.

PH. Never, with my will at least, to look on Troy.

NE. What then am I to do, if I shall be able to persuade thee on thy part by my words to nothing that I say? For most easy were it for me to desist from my advice, and thee to live, as now thou art living, without health.

PH. Leave me to suffer all this which I needs must suffer; but what thou hast accorded me holding my right hand, to convey me homewards, this do for me, my son, and delay not, nor think any more of Troy; for enough with loud outcries hath she been wailed by me.

NE. If thou think proper, let us be gone.

PH. O thou that hast uttered a generous speech!

NE. Set firmly now thy step.

PH. Yes, at least as far I have strength.

NE. But how shall I escape blame from the Greeks?

PH. Give it not a thought.

NE. And what if they should desolate my country?

PH. I being by——

NE. Wilt do what to aid me?

PH. With the arrows of Hercules——

NE. How sayest thou?

PH. Will prevent them from approaching thy country.

NE. Nay, my friend, if thou doest this at least as thou sayest it, come away, having bidden this land farewell.

HERCULES.

“Not yet at least, ere, son of Poias, thou shalt hear our words, and say that with thy hearing thou hearest the voice of Hercules, and beholdest his aspect. But for thy sake I come, having quitted my throne in heaven, both to announce to thee the will of Jove, and to forbid thee the way whereon thou art setting out. But listen thou to my words. And first will I speak to thee of my fortunes, how many toils having laboured and gone through with I gained undying honour, as is before thee to see. To thee too, be well assured, is owing to suffer this, and from troubles like these to render thy life glorious. But having come with this warrior to the town of Troy, thou first shalt be cured of thy painful disease, and having been chosen out of the army as the first in valour, thou shalt with my arrows bereave of life Paris, the guilty cause of all these evils from his birth; and shalt sack Troy, and send its spoils to thy halls, having taken out the noblest prize of merit from the host for thy

“Nec deus intersit, nisi dignus vindice nodus—
Inciderit.”

HOR. DE ART. PO. v. 191.

Such is the address of Hercules to Ulysses in Hades :

“O exercised in grief! by arts refined!
O taught to bear the wrongs of base mankind!
Such, such was I, still tost from care to care,
While in your world I drew the vital air,
Ev’n I, who from the Lord of thunders rose,
Bore toils, and dangers, and a weight of woes.”

OD. II. 761.

father Poias by the vales of thy country Æta. But whatever spoils thou shalt have gotten from this present armament, memorials of my bow and arrows, convey to my funeral pyre. And this is what I advise thee, son of Achilles, for neither without him art thou strong enough to take the plain of Troy, nor he without thee. *But like two lions, co-mates, guard ye, he thee, thou him: while I will send Æsculapius to Troy, to cure thee of thy disease. †For the second time must it be captured by my arrows. ‡But be ye ware of this, when ye shall desolate the land, to be pious in your conduct towards the Gods, since Jove our sire accounts every thing second to that, for piety never dies with man; live they, or die they, it perishes not.

PH. O thou that hast wafted to me thy long-desired accents, and at length hast appeared, I will not disobey thine orders.

NE. I too side with this resolve.

* This is also from Homer, II. V.

“ So two young mountain lions, nursed with blood,
In deep recesses of the gloomy wood,
Rush fearless to the plains, and uncontroll’d
Depopulate the stalls, and waste the fold.”

POPE’S TRANS. v. 681.

† Alluding to the overthrow of Laomedon.

‡ The Scholiast says that this has reference to the conduct of Neoptolemus, who slew Priam at the foot of the altar. In confirmation of Hercules’ assertion that the Gods respect piety towards them, see the debate of Jupiter with the other deities as to whether he should control the Destinies and rescue Hector. II. XXII.

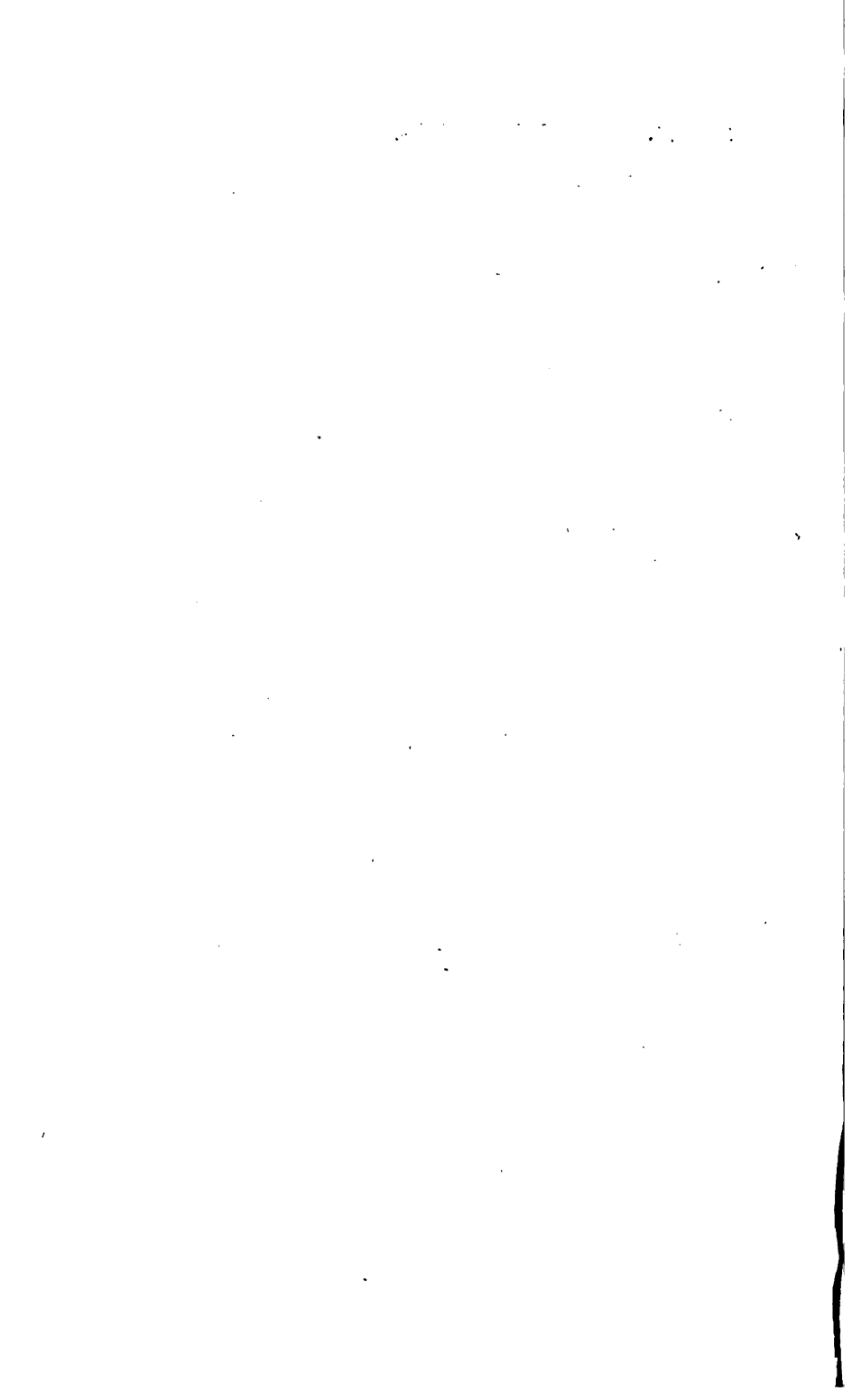
HER. Now delay not a long time to act, for opportunity and this sailing breeze astern impels you.

PH. Come now, as I proceed will I call upon this land. Farewell, O thou abode that didst help to shelter me, and ye watery nymphs of the meadows, and thou manly roar of Ocean dashing onwards, where often within my cavern have I been wetted on my head in the stroke of the south wind, while many a groan in echo to my voice hath the Hermæan hill sent onwards to me tempest-tost. But now, ye fountains, and thou, ²pure Lycian stream, I quit you, even now I quit you, having never before reached this hope. Farewell, thou sea-girt plain of Lemnos, and waft me safely with fair voyage thither, whither mighty Fate conveys me, and the judgment of my friends, and the all-taming Deity, that hath brought this to pass.

CHO. Go we now all in a body, having offered our vows to the ocean nymphs, that they come the ³protectors of our return.

² Brunck, in his supplementary notes, reads, on the authority of the Scholiast, Λυκίον. "Ἔστι δὲ ἡ οὕτω καλουμένη πηγή ἐν Λήμνῳ, Λυκίου Ἀπέλλωνος, ἧ, οἷον ἐν ἱερμείᾳ, ὑπὸ λύκῳ πινόμενον. Musgrave prefers γλίμμιον.

³ Brunck's note on the use of σωτήρας with Νύμφαις is worthy of remark.



ELECTRA.

DRAMATIS PERSONÆ.

ATTENDANT.

ORESTES.

ELECTRA.

CHORUS.

CHRYSOTHEMIS.

CLYTEMNESTRA.

ÆGISTHUS.

ELECTRA.

ATTENDANT.

O SON of Agamemnon that once commanded the army at Troy, now mayest thou here present behold those [places] for which thou wert ever eagerly longing. For this is the ancient ^aArgos, which thou didst desire, this the grove of the ^bphrenzy-stricken daughter of Inachus, and this, Orestes, the Lycæan forum of the wolf-slaying God; but this on the left, the renowned temple of Juno; and for the place whither we are arrived, assure thyself thou seest the all-opulent Mycenæ: and this the habitation of the Pelopidæ teeming with murders, whence I formerly, having received thee from thy full-sister's hand, bore and res-

^a Argos is here applied to the country.

^b Io, whose story is told in the Prometheus of Æschylus, from which play the word *σιττεῖν* is borrowed. The temple of Juno was, according to Strabo, fifteen stades to the left of the town: she was the patroness of Argos.

cued thee from thy father's bloody fate, and nourished thee thus far onwards to thy youth, as an avenger of his murder to thy sire. Now therefore, Orestes, and thou, 'Pylades, dearest of foreign friends, what it is needful to do you must quickly determine, since already the brilliant light of the sun wakes the clear morning carols of the birds, and ^d the dark and starry night has disappeared. Ere therefore any of the inhabitants walk forth from his roof, we must confer in counsel, since we are come to that point where there is no longer any season for delay, but the crisis of action.

ORESTES.

O most beloved of serving men, how evident are the proofs thou shewest to me of thy natural integrity towards us; for even as a generous horse, although he be aged, in dangers has not lost his spirit, but pricks his ears upright, even so thou both urgest us forward and art among the first to follow us. Wherefore my determinations will I unfold, and do thou, lending an alert attention to my words, if in aught I miss of the

* Pylades was son of Strophius, a Phocian prince, by a sister of Agamemnon, and being educated with his cousin Orestes, formed with him a friendship that has become proverbial.

^d Commentators disagree on the interpretation of this place. The Scholiast suggests two constructions, an antiptosis, *μυλαίνης νυκτὸς τὰ ἄστρα ἐκλείπειν*, which has been followed by Brunck, and *ἐκλείπει τῶν ἄστρων ἡ μύλαινα εὐφροσύνη*. Musgrave translates *ἐκλείπειν* *excessit*, and understands *ἄστρα* to mean the whole heavens, as in Virgil, *Æn.* III. 567.

“Ter spumam elisam et rorantia vidimus astra.”

occasion, set me right. For when I came a suppliant to the Pythian oracle, that I might learn in what way I should exact justice for my father from his murderers, Phœbus gave me an answer, such as thou presently shalt hear: "That alone, with armour and with martial host alike unfurnished, by craft I should steal the lawful slaughter of mine hand." Since then we have heard such an oracle as this, do thou entering, when opportunity shall introduce thee, into this house, learn all that there is doing, that being informed thou mayest tell us sure tidings. For fear not that with both thine own age and the long lapse of time they shall recognize thee, or even suspect thee thus "tricked out. But make use of some such tale as this, that thou art a Phocian stranger, coming from Phanoteus, since he happens to be the chiefest of their foreign allies. 'But announce, joining on [thy tidings] to an oath, that Orestes is dead by a violent death, having been tumbled from his "swift car at the Pythian games. So let thy story stand. But we having, as he enjoined, first crowned my father's sepulchre with libations and locks

* Musgrave objects to this meaning of the word *ἡθισμένης* and also, to the Scholiast's idea; he proposes himself to render it "*canis capillis variegatum*."

† The objection of Camerarius, that Orestes should not be made to advise perjury, has given Musgrave great trouble; and he proposes for *ἔπειτα* to read *ἔγχεα*. But it is too true that Orestes, by his own admissions just after, could make, like Ulysses, his own principles and those of others equally subservient to his interests, without much remorse. For the suppressed word *ἀγγαλίαν*, see Brunek's note.

‡ Literally, "from his chariot seat speeded by wheels;" *τροχάλατος, rotis agilitatus*. *Scap.* on this place.

cropped from my head will then come back again, bearing in our hands a brazen-sided vessel, which thou also knowest is somewhere hidden among the brush-wood, that cheating them with words we may bring them pleasant tidings, how that my body is perished, already consumed by fire and reduced to ashes. For what does this pain me, when, dead in words, in deeds I shall be safe, and bear away renown? ^h I indeed think no expression ill-omened which gain attends. ⁱ For already have I frequently seen the wise also in story falsely dying: then afterwards, when they shall again have returned home, they have been the more honoured. As I presume that I also, coming to life subsequently to this report, shall yet blaze forth, as a star, to my foes. But O land of my forefathers, and ye, its Gods indigenous, welcome me as prosperous in this my journey; and thou too, O abode of my ancestors, for, urged by an impulse from heaven, I come to purge thee by my just revenge: then ^k dismiss me not in dishonour from this my country, but [make me] master of my wealth and the restorer of my house. This now have I said, but, old man, be it at once thy care, having

^h Thus Menelaus in Euripides:—

κακὸς μὲν ἔστις· εἰ δὲ περδανῶ λόγῳ
ἔτοιμός εἰμι, μὴ θανόντ', λόγῳ θανόντ'.

ⁱ This alludes to Pythagoras, who feigned himself dead to acquire the reputation of prophetic skill. Zamolxis and Aristeus of Proconnesus, who wrote the Arimaspians, have similar stories told of them by Herodotus, B. IV.

^k This may be given better thus, perhaps: "And make me not a dishonoured outcast from my country, but a master," &c.

gone, to execute with caution thy duty, while we will go forth, for it is the season ; ¹ which in fact is to mankind the greatest arbiter of every act.

ELECTRA.

Alas ! ah me unhappy !

AT. Nay, but methought I heard some female servant inside the doors heaving a suppressed sigh, my son.

OR. Can it be the hapless Electra ? wilt thou we tarry here and listen to her cries ?

AT. By no means. Let us attempt to execute nothing prior to the commands of ^m Loxius, and from these to commence our course, pouring out the water of purification to thy father, for this brings us both victory and strength in action.

EL. O holy light, and air that sharest equal space with earth, how many a strain of mournful dirges, how many a blow against my bleeding breast hast thou witnessed for me, when murky night shall have ⁿ retired !

¹ Thus in *Philoctetes*, v. 837.

καιρός τοι πάντων γνάμαι ἵσχαν
πολὺ παρὰ πόδα κρείττος ἄρτυται.

^m "The epithet 'Loxian,' so constantly used by the Greek poets, is interpreted by the Scholia in two ways, either as referring to the oblique direction of his voice, (i. e. the ambiguity of his oracles,) or as belonging to him from the oblique path of the sun through the ecliptic." *Oxf. Trans. of Aristoph.*

ⁿ Ὑπολυψῆ Schol. περίλη, Brunck. *recessit*. Musgrave says, "ὕπολυψιν, quod pro *deficere*, *minui* positum citat Budæus ex Aristotele, melius omninò hîc convenit quàm passivum ὑπολυπισθαι, quod

But for my livelong nights, already the hateful couches of this house of woes are conscious, how oft I mourn for mine unhappy sire, whom in a foreign country gory Mars entertained not, but my mother, and Ægisthus the partner of her bed, lop off his head with murderous axe, as wood-cutters an oak. And for all this no pity is felt by any other save me, when thou, my father, hast perished so disgracefully and piteously. But never then will I desist from laments and bitter cries, as long as I look on the all-glowing beams of the stars, as I look on this daylight; so as not, like some nightingale that has lost her young, in my shrill outcry to pour forth its echo to all, before these gates of my native home. O abode of Pluto and of Proserpine, O, nether Mercury and awful Curse, and ye venerable children of the Gods, ye Furies, who behold them that unjustly

resto, supersum valet. Utrum tamen legendum sit ὑπολευγῆναι an ὑπολειφῆναι, mihi non satis liquet."

• Brunck translates the Greek word "*pullis orbata*." Musgrave, however, considering it an allusion to the fate of Philomela and Itys, renders it "*liberorum suorum interfectorix*." As Franklin observes on v. 147, Procne, who put Itys to death, is supposed by Æschylus, Euripides, and Aristophanes, (in his play of the Birds,) to have been changed into a nightingale.

► Mercury is addressed by this name in allusion to his office as conductor of the dead :—

" ——— Animas ille evocat Orco

Pallentes, alias sub Tartara tristia mittit;

Dat somnos adimitque, et lumina morte resignat."

From the third office enumerated by Virgil, we may suppose that Electra's prayers had already been effectually addressed to this God, as Clytemnestra shortly after sends offerings to Agamemnon's tomb in consequence of having had her rest disturbed by dreams of ill omen.

perish, them that by stealth usurp another's bed, come ye, lend aid, avenge the murder of our father, and to me send my brother, for alone I have no longer strength to bear the burden of affliction that presses against me.

CHORUS.

Ah! Electra, child, child of a most 'wretched mother, why thus insatiably dost thou pine in lamentation, for Agamemnon long since ensnared [or cut off] by the treachery of thy crafty and most godless mother, and to an evil hand betrayed? O that he who is the worker of this might perish, if it be lawful for me to utter this.

EL. Offspring of noble parents, ye are come as the solace of my troubles; I both know and am conscious of this; in no wise does it escape me, nor will I forsake this [task] so as not to groan for my wretched father. But, ye that requite the boon of universal friendship, leave me thus to languish, alas! alas! I implore.

CHO. But bethink thee, thou wilt never resuscitate thy father at least from the lake of Pluto, man's common bourne, neither by shrieks nor prayers. But from moderate [laments] to a grief past help, thou ever with groans art wearying thyself to death. In matters wherein there is no deliverance from evil, say, why art thou fond of misery intolerable?

EL. A fool is he, who is forgetful of his parents

* "Δυσταισιότηας, Schol. ἐξολιστώτης rectè. Vide Musgravium ad Euripidis Herc. Fur. 1349." Brunch.

calamitously deceased? But the sorrower that mourns for Itys, ever Itys, that affrighted bird, messenger of Jove, accords with my feelings at least. O all-wretched Niobe, thee, thee, I account a Deity, who ever in thy stony tomb weepest alas! alas!

CHO. Not to thee alone, be sure, my child, among mankind hath grief arisen, wherewith thou surpassest those within, with whom thou art from the same source, and by birth akin; as is the life of Chrysothemis and Iphianassa, and he that sorroweth in his youth concealed, whom one day the renowned land of the Mycenians shall welcome, haply, in ancestry illustrious, under the benign conduct of Jove returning to this land, 'Orestes.

EL. Whom I unceasingly expecting, wretch that I

* Penelope, in the *Odyssey*, similarly describes her grief:—

“As when the months are clad in flowery green,
Sad Philomel, in bowery shades unseen,
To vernal airs attunes her varied strains,
And Itylus sounds warbling o'er the plains,
Young Itylus, his parents' darling joy,
Whom chance misled the mother to destroy,
Now doom'd, a wakeful bird, to mourn the beauteous boy;
So in nocturnal solitude forlorn,
A sad variety of woes I mourn.”

POPE'S *Od. B. XIX.* 604.

* The manner in which this magic spell to crown the appeal of her companions to Electra's happier thoughts is withheld till the last is truly worthy of Sophocles, and perhaps only to be equalled by himself, as it is in the turn which Electra's wounded spirit gives to that which was meant so differently. This, however, none of the older editors have preserved, and Brunck's and Musgrave's annotations on this passage shew their error.

am ! childless, husbandless, am ever roaming, drenched in tears, supporting an inexhaustible pain of miseries ; while he is forgetful of all that he has received, and all he has been taught. For what mockery of tidings reaches me not ? Since he is ever longing indeed, but though he longs, he deigns not to make his appearance.

CHO. Courage, my daughter, courage, Jove is mighty in heaven, who overlooketh and swayeth all things ; to whom referring thy too bitter choler be neither over indignant with nor forgetful of those whom thou detestest : for time is a lenient God. Since neither is the son of Agamemnon that lives on the pastoral shore of 'Crisa without return, nor the God that reigns by Acheron.

EL. But from me the greater part of life hath already passed away in vain hope, nor can I longer endure, who parentless am wasting myself away, whose part no "friend on earth asserts, but like some worthless stranger, I dwell in the chambers of my father, in raiment thus disgraceful, and take my place at empty tables.

CHO. Pitiabie indeed was the voice [that told of] his return, and pitiabie that in thy father's chambers, when the adverse stroke of the all-brazen axe was inflicted. Fraud it was that prompted, lust that perpetrated the

* Crisa, usually written Crissa, was a large town of Phocis, said to be the capital of Strophius. It gave name to the Crissean bay, the scene of several actions in the Peloponnesian war.

* This may be translated, "no affectionate husband."

murder, * having fearfully pre-engendered a fearful idea, whether now it were a God, or mortal that did all this.

EL. Oh! that day, that truly dawned above all most hateful to me: O night, O shocking woes of that horrible banquet—the disgraceful death my sire beheld from a double hand, that seized upon my life then cast away, that destroyed me! To whom may the mighty God of Olympus give to endure retributive sufferings, and may they never enjoy their splendour, having accomplished such deeds.

CHO. Bethink thee: speak no further: 'art thou not conscious, from what a state thou fallest at present into peculiar hardships thus unworthily? For thou hast incurred over and above an excess of evils, continually gendering quarrels by thy discontented spirit. But these matters are not worth the strife, to cope with those in power.

EL. Now by dreadful woes, aye, dreadful, have I been forced to it. I am fully conscious of my wrath,

* Precisely Shakespeare's idea:—

“ Between the acting of a dreadful thing,
And the first motion, all the interim is
Like a phantasma, or a hideous dream.”

JUL. CÆS. Act 2, sc. 1.

† Musgrave, in his notes, proposes the following alterations in these lines:—

Οὐ γνάμην λόγους ἐξ ὄρου
τὰ παρὲν' οἰκῆς, ἀ τ' οἷς ἄτας
Ἐμπόπτως οὕτω σκαλῶς.

He also interprets, and perhaps with correctness, ἄτα by *vesania*.

nor does it escape me. But, for I am in misery, I will not check these ^ainjurious laments, as long as life shall contain me. For from whom, O friendly race, could I ever hear a profitable word? from whom ^athat purposes my welfare? Forbear, forbear me, ye comforters: for these woes shall be reported (i. e. shall be) immortal? ^bnever will I rest from these troubles thus countlessly lamenting.

CHO. Nay, but with good will at least I advise, as an attached mother, that thou beget not woe on woe.

EL. And what measure exists to my wretchedness? Come, how is it honourable to be careless of the slain? ^cwith whom of mankind originated this? May I neither be had in honour among [such as] these, nor if I am espoused by any worthy man, might I dwell with him in tranquillity, repressing the flights of my shrill-toned shrieks to the dishonour of my parents. For if he having fallen shall lie in earth, being nothing, and they shall not in turn give satisfaction with blood for blood, ^dthen may shame and piety from all mankind be annihilated.

^a Αἴτιον here is fully expressed in Brunck's translation: *non temperabo his querelis, licet damnosis mihi.*

^a Or, "whose ideas suit the time."

^b That is, "never will I cease from the countless laments to which these troubles give rise."

^c Or, "in whom of men hath this arisen?" This is perhaps the better translation. Brunck's Latin version has, *ubinam homo est eo ingenio natus?*

^d Timon's curse on Athens, when he quits it for ever, is a fine amplification of this prayer (if it be a prayer) of Electra. See Timon of Athens, *Act 4, sc. 1.*

CHO. I indeed, my child, came to promote at once thy welfare and mine own; but if I advise not well, do thou prevail, for we will follow in thy company.

EL. Ladies, I blush, if in my many lamentations I seem to you to be too downhearted, yet, for their violence forces me to do it, forgive me. For how could any woman of high family, looking on her father's wrongs, not act thus? wrongs that by day and by night I see continually budding rather than withering? to whom in the first place the deeds of the mother that bore me have turned out most hateful; next, in mine own home I consort with the assassins of my father, and by these I am controlled, and from these it is my lot to suffer alike both bounty and privation: furthermore, what manner of days think you I pass, when I behold Ægisthus seated on my father's throne; and look on him dressed in the very garments that he wore, and pouring out libations ^{to the hearth} (to the household Gods) where he slew him? When I see too the crowning insult of all this, the assassin himself in the bed of my

* Similarly Philoctetes:—

ἡ δ' ἐμὴ νόσος
 ἄν τίθῃται, καὶ πῶς μᾶλλον ἔρχεται.

V. 258.

f "Vestimenta regibus solemniter gestata. Statius Theb. V. 315. *notas, regum gestamina, vestes*: et VI. 80. *cultusque, insignia regni, Purpureos*. Germanic. Arat. Phænomen. *Reges—satis religiosè tunicati*. Nonnus. K. 20.

Βασιλῆια Φαίδρα ταυῆος
 Δύνατο, πορφυρεῖν πεπαιγμένον Φάριον κοχλῶ."

Musgrave.

*

father with my guilty mother, if I must call her mother thus cohabiting with him? So hardened is she, that she lives with that pollution, in fear of no avenging Fury, but as if in joyous mockery of what she has done, having looked out for that day on which she formerly slew my father by treachery, ^aon that day she institutes the festive dance, and sacrifices the monthly offerings of sheep to her guardian Gods; while I, the miserable, witnessing all this at home, lament, pine away, and shriek over the ill-omened feast that bears my father's name; alone, to myself, for I have not power even to weep so much as my soul has pleasure in doing; since the woman herself, in words ^bhigh-spirited, speaks and reviles me with such harsh terms as these. "O God-detested abhorrence, to thee alone is thy father dead? Is none else of mankind in sorrow for him? May a wretched death be thine, nor may the nether Gods ever release thee from thy present woes." Thus she insults me: but when she hears from any that Orestes is about to come, then infuriate she comes and cries aloud: "Art thou not the cause of all this to me? Is not this

^a "Clytemnestra, in imitation of the solemn honours paid to the Gods and heroes on the new moons, called therefore *ἡμενηταῖα*, instituted a monthly festival, with sacrifices to the Gods her preservers, on the day on which Agamemnon was murdered. This was celebrated with songs and dances, and a feast insolently called *Epulæ Agamemnoniæ*." *Potter*. To which Franklin adds that Dinias, in his history of Argos, informs us it was on the 13th of the month Gamelion, which answers to the beginning of our January, or, according to Potter, the latter end of that month, or beginning of February.

^b Musgrave objects to the idea of Clytemnestra being noble in words, and proposes to read *λεχόμενα γυναικῶν*, *illa in insidiis fortis*.

thy work, that didst steal and spirit away Orestes from my hands? ¹But be assured that thou shalt pay a deserved penalty at least." Thus does she bark upon me, and with her close at her side sets her on to this that glorious man, her husband, that utter dastard, that very pest, that fighter of battles with woman's aid. While I unhappy, expecting from time to time that Orestes will come upon them to put a stop to all this, am undone. For, ever purposing to effect something, he hath ruined my hopes both present and to come. In such a condition then, my friends, there is no room for either prudence or proper respect, but in evil there is absolute necessity to be subservient to evil.

CHO. Come tell me, whether sayest thou all this to us, Ægisthus being at hand, or having quitted his home?

EL. Even so. Think not I could walk abroad, were he near, but now he happens to be in the country.

CHO. Truly then would I with greater boldness join with thee in discourse, if this be indeed so.

EL. Since he is absent, question what thou wilt.

CHO. Then I ask thee, what sayest thou of thy brother? will he come, or delays he? I wish to know.

¹ Indeed it is by no means easy to see why Electra had not ere this fallen a victim to the vengeance of her mother, as by her own account she took no pains to conceal her abhorrence of Clytemnestra's conduct. Perhaps we must refer it to the same cause which, in the *Odyssey*, preserves Telemachus so long, superstition, to which the Greeks were most prone, and which by no means ceases with religion and virtue, as both the impious festival and penitential offerings of the Argive queen sufficiently prove.

EL. He promises at least, but promising he performs nought of what he says.

CHO. Aye, for man in the performance of a mighty deed is wont to delay!

EL. And yet it was not with delay I saved him.

CHO. Courage; he is naturally generous, to aid his friends.

EL. I am confident of it, else had I not lived so long.

CHO. Speak nothing further at present, since I descry thy sister, by birth of the same father and and mother, ¹Chrysothemis, bearing sepulchral offerings in her hands, such as are the appointed due of the dead.

CHRYSOTHEMIS.

Sister, what talk is this thou holdest, having come forth to the entrance of the vestibule; nor art willing to be taught by length of time not idly to gratify a fruitless rage? Nevertheless thus far I know myself, that I am grieved at present circumstances so much so, that were I, to acquire the power, I would disclose what are my sentiments towards them. But now in

¹ Thus Homer, II. IX.

“ Yet more—three daughters in his court are bred,
And each well worthy of a royal bed;
Laodice, and Iphigenia fair,
And bright Chrysothemis with golden hair.”

The original has Iphianassa, which Pope appears to have little reason for changing to Iphigenia, who had been sacrificed at Aulis. Electra is usually considered the same with Laodice.

miseries I think fit to voyage with lowered sail, and not fancy indeed I effect something, yet work them no mischief. Thus moreover would I have thee act; and yet the right is, not wherein I speak, but wherein thou judgest. But if I must needs live in freedom, I must wholly obey my master.

EL. ¹Shameful at least is it, that thou being from the father whose born child thou art, forgettest him, but art regardful of thy mother. For all these admonitions to me are taught thee by her, and nought thou speakest of thyself. Else choose at least one of the two, either to be senseless, or in thy senses to forget thy friends, thou that just now sayest, couldst thou but get strength to it, thou wouldst demonstrate thy abhorrence of these, but with me, who am in all things bent on vengeance for my father, thou not only dost not cooperate, but also dissuadest me in action. Hath not this cowardice to add to misery? For instruct me, or learn of me, what advantage could accrue to me having desisted from these wailings. Do not I live? but ill, I know, yet well enough for me. And I annoy those [wretches] so as to attach honour to the dead, if therein there be any pleasure; while thou, our hater,

¹ This whole scene between the two sisters closely resembles the first between Antigone and Ismene; as well in the dispositions of the parties concerned, as in the subject of their discussion, the necessary respect to be paid to the dead. And when we see some of the finest productions of the Greek language depending for their catastrophe on this point, we shall perhaps the less wonder that an idea so constantly implanted in the multitude as the connection of the dead with the living, should have taken root, even in so vigorous a mind as Aristotle's.

hatest them in word, but in deed consortest with thy father's murderers. I then would never, not even if any one were purposing to bring me these thy gifts, wherein thou now wantonest, submit myself to these: no, to thee be the wealthy board set out, and plenty flow around thee: to me the only nourishment be that I ^m pain them; thine honour I covet not to obtain; nor wouldst thou, at least wert thou wise, but now when thou hast in thy power to be called the child of a sire the noblest of all, be called thy mother's: for thus to most men wilt thou shew thyself base, a traitress to thy murdered father and thy friends.

CHO. Nought wrathfully, in Heaven's name: since there is profit in the words of both, wouldst thou but learn to make use of hers, and she in turn of thine.

CHR. I, ladies, am in some sort accustomed to her words: nor had I ever recalled to her mind [the subject] had I not heard of a most grievous affliction coming upon her, which will withhold her from these protracted lamentations.

EL. Come tell me then the hardship; for shouldst thou tell me aught more galling than these present, I would no longer contradict thee.

CHR. Nay, I will tell thee all, as much as I know.
^m For they purpose, if thou wilt not desist from these

^m See Brunck's note. Musgrave, who retains the common reading, thus remarks: "Scholiastes et hoc in MSS. invenisse videtur, et præterea λικῦν, quod hunc sensum efficeret; *Mihi satis non deficere alimenta*. Sed omnino retinendum λικῦν. *Mihi instar pabuli sit, non me duntaxat, sed alios angere*." Confer. V. 357.

^m It has been before remarked that this scene resembled one in An-

wailings, to send thee thither, where think not thou shalt ever behold the light of the sun; but living in a confined vault, without this country, shalt thou chaunt thy woes. Wherefore bethink thee, and never hereafter in thy misery blame me. For now it is thine to be wise in good time.

EL. What then, and have they resolved thus to treat me?

CHR. Most surely; when in fact Cegisthus shall come home.

EL. Nay then, may he quickly arrive for this at least.

CHR. What words are these thou cursest thyself withal, unhappy?

EL. That he may come, if he purposes to do aught of this.

CHR. That thou mayest feel what suffering? Where can thy senses be?

EL. That I may escape as far as possible from you.

CHR. But hast thou no regard to thy present life?

EL. Aye, a fine life is mine, worth admiring.

CHR. Nay, it might be, an thou knewest how to be wise.

tigone: the coincidence of the two plays is here made still more striking by the punishment with which Electra is threatened.

“ If mournful cries and wailings before death
Availed, there is not one, be well assured,
That e'er would cease them. Instant take her hence,
Inclose her in the rock's sepulchral cave,
As I commanded; leave her there alone,
Either to die, or there to live entombed.”

POTTER, ANT. p. 168.

EL. Teach me not to be a traitress to my friends.

CHR. I teach thee not so, but to give way to those in power.

EL. Be this flattery thine, thou speakest not my wont.

CHR. Yet surely it is honourable at least not to have fallen from imprudence.

EL. I will fall, if needs I must, in avenging my father.

CHR. °Our father, I am sure, grants indulgence in this.

EL. These words it is the coward's part to praise.

CHR. But wilt not thou be persuaded and consent to me?

EL. No truly. May I not yet be so void of understanding.

CHR. Then will I too begone on my way, whither I was sent.

EL. But whither art thou wending? to whom carriest thou these funeral gifts?

CHR. My mother sends me to make libations at my father's tomb.

EL. How sayest thou? to the deadliest of her human enemies?

• Thus Ismene to her sister :

“ I then (of those beneath the earth revered
Imploring pardon, since by force constrain'd)
Will yield obedience to our potent Lord.
Attempts beyond our strength no prudence shew.”

POTT. ANT. v. 69.

CHR. Whom ^p herself slew. For this wouldst thou say.

EL. At the persuasion of whom of her friends? Whose pleasure is this?

CHR. From some nocturnal fright, to my thinking.

EL. O Gods of my fathers! aid me even now.

CHR. Hast thou any cheering hope respecting this terror?

EL. Wouldst thou relate to me the vision, I then could tell thee.

CHR. I know not, save a little, to tell thee.

EL. Nay, tell me that. Many a trifling word, believe me, hath ere now both overthrown and established mortals.

CHR. There was a report that she ^q witnessed a second time the presence of my and thy father having returned to life, and then that he, having taken the staff which once he bore, but now Ægisthus, fixed it

^p Homer's account is different; vid. Od. IV. 529.

Αὐτίκα δ' Αἴγισθος δολίῳ ἰφράσσεται τέχνην
 Κριάμενος κατὰ δῆμον ἱέκοι φῶτας ἀρίστους,
 Εἶσι λόχον ἱέρωνδι δ' ἀνάγει δαῖτα πίνοθαι.
 Αὐτὰρ ὁ βῆ καλὴν Ἀγαμέμνονα, ποιμένα λαῶν.
 Ἴπποισιν καὶ ὄχλοιφιν, αἰκία μερμηρίζων.
 Τὸν δ' οὐκ εἶδ' ὄλιθρον ἀνέγκη καὶ κατίπυφον
 Διυπίστας.

He further adds that Ægisthus alone escaped, both his own and Agamemnon's followers being slain.

^q Compare the Choephore of Æschylus, from which Sophocles has borrowed the idea of the dream.

in the hearth : and from it sprouted up a vigorous scion, wherewith the whole land of Mycenæ was overshadowed. This I heard her relating when she ' reveals her dream to the Sun. But more than this I know not, save that she sends me in consequence of this alarm. Now by our country's Gods I implore thee, yield to me, nor fall by imprudence. For if thou shalt repulse me, hereafter thou wilt send for me in trouble.

EL. But, my beloved, of all this, that thou carriest in thine hands, attach nothing to the tomb : for it is not lawful for thee, nor pious, to place funeral gifts, nor carry expiatory libations to my father from that hated woman. But away with them secretly, either to the winds, or to deep-sunk dust, where never any of them shall approach my father's [narrow] bed : but lie they in earth a deposit for herself, when she shall be dead. For had she not been naturally the most hardened of women, she in the first place had never at any time crowned these hateful libations for him, whom at least she slew. For consider, whether the entombed dead in thy opinion receives these honours

* Under an idea that the God who dispelled the shades of night from the earth, was also capable of averting the evils which had been threatened during that night, the ancients, having been alarmed by dreams, used to tell them to the Sun, and hence, says Franklin, Apollo was termed *Ἀποτρεπτικός*.

“ Senserat ut pulsas tandem Medea tenebras,
Rapta toris, primi jubar ad placabile Phœbi
ibat.”

VAL. FLACC. 5. 330.

in mood friendly to her : by whom perishing unhonoured, like a foe, he was mangled, and for a purification she 'wiped off her spots upon his head. What, thinkest thou to bear these as atonements of the murder for her? It cannot be. But leave these alone, and do thou having cut from the 'ringlets on thine head the extreme hairs, and from me unhappy, mean this indeed, but still such as I have, give him this suppliant hair, and my girdle, not garnished with fineries. And falling down beseech him from the earth to come a kindly aid to us against our enemies, and that his son Orestes with mightier hand may alive trample under foot his foes, that henceforth we may crown him with wealthier hands, than wherewith we now gift him. In good sooth I think that he hath some plan in sending these dreams of horrid aspect to her. But however, my sister, perform this service for both thyself and me an aid, and for the most beloved of all mankind, our common sire, lying in Hades.

* Those among the ancients who had murdered any person, believed that the wiping their swords or any other weapon they had used on the head of the deceased, would prevent his avenging spirit from having power upon them. The cutting off and wearing under their arms a piece of flesh taken from the dead body was also thought a spell of like influence.

† "It hath been observed, that the ceremony of cutting off the hair, while it was obviously expressive of violent emotion, had a latent meaning couched under it. As the hair was cut off from the head, never more to be united to it, so were the dead cut off from the living, never more to return. This usage was not confined to the heathen world. It is taken notice of in Scripture : Ezekiel, describing a great lamentation, says, 'They shall make themselves utterly bald for thee.' c. xxvii. 31." Notes to Trans. Min. Poet. Q. 191.

CHO. With piety the damsel speaks: but thou, my friend, if thou be wise, wilt do this.

CHÆ. I will do it, for the just thing cannot afford argument for two to cavil, but to hasten its performance. But, in the God's name, my friends, be silence yours at my essaying these deeds, since if my mother shall hear of this, methinks I shall yet hazard this a bitter attempt.

CHO. If I be not naturally an insane prophet, and wanting in wise judgment, Justice the prophetic [of herself] will come, bringing to our hands righteous mastery: she will pursue them, my child, at no distant period. Confidence rises within me, just now hearing the sweetly-breathing dreams. For never is thy parent the King of Greeks forgetful at least, nor the ancient two-edged axe forged of brass, which slew him with most shameful insults. The many-footed and many-handed Erinnyes of brazen tread shall come, that is concealed in dreadful ambush. For they to whom it was unlawful ^{to} embarked on the ^{to} rivalry, in bed and bridal unhallowed, of blood-polluted nuptials. For these deeds, observe, it holds by me that this portent can never, never be come upon us harmless to either the principals or the accomplices. Believe me, there are really no auguries to mortals in alarming dreams, nor in oracles, unless this apparition of the night shall end in good. O toilsome horsemanship of Pelops in old time,

* "Nominativus etsi pluralis simulque masculinus sit, potest tamen verbum singulare adjunctum habere, ut ostendi ad Eurip. Helen. 1378. *Ἐπίκου* igitur cum *ἐπίκου* non mutaverim." *Musgrave*.

* *Musgrave* proposes to read *ἰμελίμηναι*.

how woeful wert thou to this country. For since the drowned † Myrtilus was sent to [his last] sleep, hurled headlong forth in dire insult from his all-golden car, no troublous calamity hath ever yet been wanting to this house.

CLYTEMNESTRA.

Let loose, it seems, again thou roamest; for Ægisthus is not here, who ever checked thee from dishonouring thy friends by being abroad. But now, as he is absent, thou heedest not me at least. Nay more, thou hast actually denounced me at large and to many, as that I am impudent, and contrary to justice am the aggressor in insolence to thee and thine. Yet have I no insolence: but give thee evil words, since I so often am slandered by thee: how that thy father, no other pretence hast thou constantly, fell by my hand. My hand: I know it well, I have no denial to make of this. For Justice took him off, not I only, which thou oughtest to aid, wert thou haply in thy senses. Since this

† Myrtilus, son of Mercury and Phaethusa, was charioteer to Œnomaus, king of Pisa, the father of Hippodamia, whose horses he rendered the most famous for their swiftness in all Greece. This it was which produced the confidence of Œnomaus in challenging his daughter's suitors to the chariot race, and had already been the destruction of thirteen chiefs, when Pelops bribed Myrtilus with a promise of sharing the favours of Hippodamia. Thus allured, he gave an old chariot to Œnomaus, which broke down in the course, and killed him. When however Myrtilus demanded the reward of his perfidy, Pelops threw him into the sea, thus exemplifying the words of Shakspeare's Henry:

“ They love not poison, that do poison need;
Nor do I thee, though I did wish him dead.
I hate the murderer, love him murdered.”

thy father, whom thou art ever wailing, alone of Græeks had the heart to sacrifice to the Gods thine own sister, though he suffered not from pain, when he begat her, equally with me that bare her. Enough, teach me now for whose sake he sacrificed her. Wilt thou say, for the Græeks? But they had no claim to kill my daughter at least. But was it then for his brother Menelaus? Having murdered what was mine, was he not bound to to give me due satisfaction? Had not he *two children, for whom to die was more reasonable than for her, they being of the father and mother for whose sake was the voyage? What, had Hades a desire of my children, rather than her's, to glut himself with them? Or had all affectionate feeling for his children by me died away from their all-accursed father, yet lived in Menelaus? Were not these the acts of a witless sire, a villain in purpose? I indeed think so, even though I speak contrary to thy sentiments. But the deceased at least would say so, could she resume her voice. I then am not disheartened at what I have done; but if I seem to thee to judge amiss, do thou, *preserving righteous judgment, chide thy neighbours.

EL. Thou wilt not now at least assert that I having

* This, says the Scholiast, though it militates against Homer's account, is in union with Hesiod's:

“Η τίκιδ’ Ἑρμιόην δουρικλυτῇ Μενελάῳ,
Ὀπλότατον δ’ ἔτι Νικόστρατον, ὄρον Ἀργεῖς.

* This appears ironical. Musgrave proposes

Γνώμην δίκαιαν σχοῦσα, τοὺς φαύλους στήγων.

And translates it, *ipsa mentem puram habens, ineptos patienter ferat.*

commenced with some offensive words, have then heard this from thee : but, wouldst thou permit me, I would rightly argue at once in behalf of the deceased and my sister.

CLY. Nay then I do permit; but hadst thou always thus begun in thine address to me, thou hadst not been offensive to listen to.

EL. Well then, to thee I speak. Thou ownest the murder of my father. Than this what confession could be yet more base, whether in fine with justice or without? But I will prove to thee that thou didst not slay him with justice at least; but persuasion from a villain, with whom thou now companiest, allured thee to it. Nay, ask the huntress Diana, in revenge for what she withheld the many winds at Aulis : or I will tell thee, for from her it is not allowed thee to learn : my father once, as I hear, sporting in the grove of the Goddess, roused on foot a dappled, antler'd stag, in whose slaughter ^bexulting, he chanced to drop certain [proud]

^b The business of the ancient poets, and, till very lately, of our own, has constantly been to inculcate submission to the will of heaven, and respect for all things more immediately connected with it. In conformity to this proposed object, insolence to Minerva is stated by Calchas to be the cause of Ajax' madness; and the wound inflicted on Venus by Diomed leads to his expulsion from his home by an unfaithful wife; while the still more audacious, because more personal insults to the Deities offered by Laomedon, lay the towers of Ilium, the work of more than human hands, in the dust. Nor was the prince of lyric poets less religious than the tragedians : vid. *Ol.* 9. 56.

λοιδορεῖται

δίου, ἔχθρα σοφίᾳ καὶ

words. And, thenceforth angered, the maiden daughter of Latona detained the Greeks, that my father to counterpoise the beast should offer up his daughter. Thus was her sacrifice, since no other release was there to the host, homewards or to Troy. On whose behalf, having been forcefully constrained, and having resisted much, he reluctantly sacrificed her, not for Menelaus' sake. If however, for I will state even thy plea, wishing to profit him, he acted thus, ought he for this to have died by thy hands? By what right? Beware, lest in ordaining to mankind this rule, thou ordain thyself woe and repentance. For if we shall slay one for another, thou, mark me, shouldst die the first, at least hadst thou thy due. But look to it, lest thou set up a pretence that does not exist. For tell me, an thou wilt, in requital of what thou happenest at present to be committing deeds the most infamous possible: thou that couchest with the assassin, with whom thou erst didst destroy my father, and hast children by him: while thy former virtuous progeny, from virtuous lineage sprung, thou castest out. How could I approve of this? What, wilt thou say that this too is vengeance thou takest for thy ^c daughter? Basely, even shouldst

τὸ καύχασθαι παρὰ κατὰ
Μανίαν ἵπνευσαι.

Hence we see that it wanted but little supernatural influence to drive Ajax to the phrenzy with which he was afterwards possessed.

^c Euripides strengthens this plea by the addition of another, which the ladies will think more forcible, viz. that Agamemnon kept another

thou say so [will it be said.] For it is not honourable to marry with enemies, for the sake of a daughter. But [no more] for neither is it possible even to advise thee, thee, that ventest thy whole talk of how I slander my mother. Nay, I at least account thee a mistress rather than a mother to us, I that live a wearisome life, ever treated with evil from thee and thy paramour; while the other far away, having hardly escaped thy hand, hapless Orestes, wears out a melancholy existence, whom thou hast often accused me of bringing up as an avenger of thy pollution; and this, had I had power, I had done, of this be well assured. For this at least proclaim me to all, whether thou must as wicked, or insolent of speech, or teeming with impudence. For if I am naturally an adept in these practices, I am almost no disgrace whatever to thy nature.

CHO. I see her breathing rage, but whether or no it exist with justice, of this I see no further thought.

woman, and even brought her into the house with his wife. This fact is thus alluded to by Ovid :

“ Dum fuit Atrides unâ contentus, et illa
Casta fuit: vitio est improba facta viri.”

FRANKLIN.

Æschylus also mentions the arrival of Cassandra at Argos, and her prophecies of her own and Agamemnon's fate. Indeed the Grecian chiefs in general appear to have so little observed conjugal fidelity, that their wives' treachery hardly need be referred to the wrath of Venus, or any other Deity. Ulysses alone (his loves with the Goddesses must be excused on the score of influence beyond human power to counteract) appears to have had a just sense (vid. *Od. I. 433*) of decorum in this particular, and accordingly his wife continues faithful to him throughout.

CLY. Why, what thought should I have about her at least, who in such terms hath insulted her mother, and that too at ^dsuch an age? What, does she not seem to thee likely to proceed to any crime without shame?

EL. Be now well assured that I feel shame at all this, even though I seem not to thee so to do: and I am conscious that I act as disbecomes both my age and myself: but alas! for thy enmity and thy crimes compel me perforce to act thus, since by the base are base deeds taught.

CLY. O shameless creature! what, do I, and my words, and my deeds cause thee thus intemperately to speak?

EL. Thou speakest them, not I; for thou doest the deed, and deeds find themselves words.

CLY. But never, no, by ^eDiana my liege, shalt thou go unpunished for this insolence, when Ægisthus shall return.

EL. Seest thou? thou art hurried off into rage, though having given me leave to say whatever I might wish; nor knowest how to listen.

CLY. Wilt thou not then suffer me even to sacrifice amid ^fsounds of good omen, since I have allowed thee at least to say thy all?

^d It is hard to say whether this is meant as a reproach to Electra's youth or maturer age. The context seems to intimate the former, but the probable age of Orestes the latter.

^e Electra having in a former passage declared that her mother, as a murderess and adulteress, was unfit to inquire aught of the Goddess of chastity, by this oath Clytemnestra means to contradict her.

This is well known to have been a point of great importance

EL. I suffer, I bid thee, sacrifice, nor blame my lips, since I will speak no farther.

CLY. Then do thou, that art here with me, take up the offerings of various fruits, that to this king I may offer up vows for deliverance from the terrors which now I feel. Now mayest thou hear, Apollo our Protector, my concealed address. For my speech is not before friends, nor suits it to unfold all to light, while she is close beside me, lest with malice and babbling clamour she ^κ circulate an idle tale throughout the town. But hear me thus, for in this form will I address thee. The apparitions of a ^β twofold dream that I have this night beheld, these grant me accomplished, O Lycæan king, if propitious to me they have appeared, but if hostile, let them recoil on my foes. And if any by treachery are plotting to expel me from my present good fortune, permit it not : but that I ever living a life thus unharmed, may sway the Atridæ's palace and

among the Greeks. Ulysses, relating the cause of Philoctetes' expulsion from the army, says,

ὅτ' οὐτε λοίσῃς ἡμῖν, οὔτε θυμάτων
παρῆν ἐκήλοισ προσδίδυμι, ἀλλ' ἀγρίαις
κατ' ὕχ' αἰ πᾶν στρατόπιδον δυσφημίαις.

PHIL. v. 8.

κ Thus Virgil :—

“ ————— Hinc spargere voces

In vulgum ambiguas.” ÆN. II.

^β “ Δισσῶν, *duplicitum*, id est, *ambiguum*. Sic Lucianus in Alexandro. p. 218. διττοῖς εἰναι καὶ ἀμφιβόλους καὶ λόξους χρήσιμους συγγράφειν.” Brunck. It may, however, be an allusion to the vision which Æschylus has related.

this sceptre in happy hour consorting with those of my friends, with whom I now consort, and as many of my children, as from whom no ill-will attaches to me, nor bitter annoyance. This, O Lycean Apollo, favourably hearing, grant to all of us, even as we ask: 'but all the rest, though I be silent, I give thee the credit, as a God, of knowing. For it is likely that the race of Jove sees all things.

ATT. Stranger females, how might I surely know, if this be the palace of the king Ægisthus?

CHO. This is, O stranger. Thyself hast rightly conjectured.

ATT. And am I right in guessing also that this is his wife? For she is dignified as a sovereign to look on.

CHO. Most certainly of all. This is she, here before thee.

ATT. Hail, O queen. I come bringing to thee pleasant tidings, and to Ægisthus alike, from a friend.

CLY. I accept the uttered omen. But first of all I wish to know of thee, who of mankind dispatched thee.

ATT. Phanoteus the Phocian: forwarding an important matter.

CLY. Of what kind, stranger? say; for being from a friend, I am well assured thou wilt speak friendly words.

ATT. Orestes is dead, I speak compressing it in brief.

¹ Similarly the Chorus in *Œdipus Tyrannus*:—

Ἄλλ' ὁ μὲν οὖν Ζεὺς, ὃ τ' Ἀπέλλων
 εὐρίτοι, καὶ τὰ βροτῶν
 εἰδότες. V. 498.

EL. Unhappy me! this day am I undone.

CLY. What sayest thou, what sayest thou, stranger? heed not her.

ATT. Now, as then, I declare that Orestes is dead.

EL. Wretched I am lost. I am no longer aught.

CLY. Look thou to thine own affairs; but do thou, stranger, tell me the truth; in what way perishes he?

ATT. And for this I was sent, and I will tell the whole. For he having come to the glorious pageant of the *Greek games, for the Delphian prizes, when he heard the loud announcements of the herald proclaiming previously the race, the decision of which comes first, entered [the lists] illustrious; the admiration of all there present. And even at the starting off having ¹made the goal of the course, he went forth carrying the all-honoured prize of victory. And that I may tell thee sparingly amid abundance, I have not known such deeds and might in man. But know at once; of as many double courses as the umpires proclaimed the five prizes which are customary, of these obtaining all the meeds of victory he was hailed

* The Pythian games were instituted in honour of Apollo's victory over the serpent Python, and are thought to have been at first confined to a contest of musical and poetic skill in hymning the praises of the victor God. The *δίαυλος* here mentioned was when the competitors in the foot race doubled the goal, and returned to the starting place. The *πίνταθλον* is usually supposed to be comprized in the celebrated verse—

Ἄλμα, ποδωκίην, δίσκον, ἄκοντα, πάλην.

The prizes were sacred apples, to which some add wreaths of laurel, or, according to Ovid, of beech.

¹ See Brunck's note.

blessed, summoned an Argive, by name Orestes, son of Agamemnon, that once assembled the famous armament of Greece. And such were these events. But when any God shall afflict him, not even the strong man could escape. For he on the ^mnext day, when at sun-rise there was a swift contest of horsemanship, came in with many a charioteer. One was an Achæan, one from Sparta, two Libyans skilled to guide the chariot and its team; and he among them, with Thes-salian steeds the fifth, the sixth from Ætolia with chestnut fillies, the seventh a Magnesian, the eighth, with white horses, an Ænian by race, the ninth from the God-erected Athens, the other a Bæotian, filling the tenth chariot. But having taken their stand where

^m Translators and commentators agree in considering ἄλλος here as synonymous with δῦντιος; (the Latins have the same idiom, as in Cicero: *unus, alter, tertius*;) but as it is not certain how long the Pythian games lasted, this appears a gratuitous assumption. Certainly Πόππο, in his note on Thuc. III. 59, denies the converse:“provocat enim ad. Pind. Olym. I. 69. ubi postquam Pelops dictus est a Neptuno raptus atque in Jovis domum traductus esse, subjicitur:

“Ἔνθα δῦντιον χροῖον
Ἦλθε καὶ Γανυμήδης.

Quo in loco quum Scholiastæ multas turbas movissent, Ganymedem Pelope priorem fuisse dicentes, Heynius δῦντιον χροῖον positum esse voluit pro ἄλλου χροῖον, quod satis refutavit Boeckius, quem vide in Notis Criticis, p. 346. Δῦντιος enim nonnisi ibi usurpari potest, ubi de duobus sermo est, idedque non cum ἄλλος sed cum ἑτιος cohæret, a quo tamen ita differt, ut ἑτιος unum ex duobus significet sine ulla vel temporis vel ordinis sive dignitatis notatione, unde unus ille et prior et posterior esse potest, δῦντιος autem nonnisi de posteriore plerumque dicatur,” p. 63.

the appointed umpires had thrown for them with lots, and ranged their chariots, at the sound of the brazen trumpet they started, and all at once in concert cheering on their horses shook the reins in their hands: the whole course within was filled with the noise of rattling "chariots: the dust was tossed on high: while all together in confusion were sparing nought of the lash, that each might get beyond the others' °wheels and snortings of their steeds, for the breathings of their horses were at once falling upon and covering with foam their backs and the circles of their wheels. But he keeping under the very last column, continually was wheeling in his axle's nave, and giving rein to the right steed, held in the near horse. And hitherto all the chariots continued upright, but then the hard-mouthed steeds of the Ænian forcibly whirl off his, and in turning at the completion of the sixth and now on the seventh course, they dash their fronts on the Barcæan car. And thenceforth, from a single mishap, one was crushing and tumbling on another, and the whole Crissæan plain was being filled with the wrecks of shattered chariots. But the skilful charioteer from Athens, aware of this, drives by outside them, and slackens speed, having left behind him the tossing tide of horse and car confounded in the centre. But Orestes was driving the hindmost, having inferior coursers, placing his trust in the issue. But he when he saw the other left alone, having cracked in the ears of his swift mares the

" *Quadrijuges currus*. Brunck. "The harnessed car." Potter.
 " *Ζευγυτῶν*—Hesychius, *ζευγάριον—κλίσιον*." Musgrave.

• *Χλίσαι* are properly the sockets into which the axle-trees are put.

shrill sound of his whip, pursues him; and having brought their poles in line they were driving, now one. and then the other, pushing forward the heads of their chariot horses. And all the other courses in safety the hapless youth drove erect in his car upright; but then, ^Pslackening the left rein of his wheeling horse, he unawares strikes the pillar's edge, and breaks the middle axle-nave, is tumbled from his chariot, and entangled in his reins, while on his falling to the ground his steeds were dispersed over the middle of the course. But the host, when it perceives him thrown out of his seat, shrieked aloud over the youth, that, after having done such deeds, he meets with such a disaster, whirled along on the ground, and then again tossing up his limbs to heaven: until the charioteers having with difficulty stopped the horses' speed, released him, all bloody, so that none of his friends by looking on him could have recognized his hapless person. And having

^P As his other instructions agree with the plan pursued by Orestes, so this is the accident against which Nestor particularly warns Antilochus, Il. XXIII.

“ Bear close to this, and warily proceed,
 A little bending on the left-hand steed,
 But urge the right, and give him all the reins,
 While thy strict hand his fellow's head restrains
 And turns him short; till, doubling as they roll,
 The wheels' round naves appear to brush the goal.
 Yet not to break the car, or lame the horse,
 Clear of the stony heap direct thy course;
 Lest, through incaution failing, thou mayst be
 A joy to others, a reproach to me.”

POPE'S TRANS. v. 407.

forthwith burnt him on the pyre, in a little brazen urn the melancholy ashes of a most mighty form are appointed men of Phocis bringing, that he may inherit a tomb in his father's land. Such, look you, are these tidings, 'as in story told, piteous, but to us eye witnesses that saw it, the greatest of all misfortunes that I ever beheld.

CHO. Alas! alas! It seems then the whole race of mine ancient lords is from its very roots withered away.

CLY. O Jove, what is this? whether shall I call it fortunate, or terrible, yet gainful? yet 'tis a painful case, if by mine own ills I save my life.

ATT. But why, Lady, art thou so dispirited at my present words?

CLY. 'Tis a dreadful thing to be a mother; not even to the ill-treated does hatred of those she has borne attach.

ATT. It seems then we are come in vain.

CLY. No, believe me, not in vain at least: for how couldst thou tell me in vain? if thou camest possessing sure proofs of his death, who born of my life, an alien from my breast and nurture, estranged himself in exile, and since he quitted this land never beheld me, but laying to my charge his father's murder, was ever threatening to perform dreadful deeds, so that neither by night nor by day did gentle sleep overshadow me;

* Similarly the messenger in *Oedipus Tyrannus*, v. 1237.

τῶν δὲ περὶ πάντων τὰ μὲν
ἀλλοτρίᾳ ἔπιστιν' ἢ γὰρ ὄψις οὐ πάρα.

but progressing time ever led me on as doomed to die. Now however (for on this day am I released from alarm at her hands and his, since she the greater pest was living with me, ever drinking up my pure life's blood) now haply shall I pass my days in quiet, as far as relates to her threats.

EL. Ah me unhappy! For now 'tis mine to wail, Orestes, thy misfortune, that thus conditioned thou art insulted by this thy mother; is this well?

CLY. Not with thee, be sure; but he, as he is, is well.

EL. Hear, 'avenging spirit of the lately dead.

CLY. It hath heard whom it ought, and well fulfilled the prayer.

EL. Be insolent; for now thy lot is prosperity.

CLY. So shall not Orestes and thou repress it.

EL. We have been put down ourselves, no fear that we shall put thee down.

CLY. Thou hadst come deserving of abundant reward, stranger, hadst thou checked her babbling clamour.

ATT. I would begone then, if this be well.

CLY. By no means: since thou wouldst be about to act in a manner worthy neither me nor the foreign friend that sent thee. But go ye within, and leave her

* Nemesis, daughter of Nox, and by some supposed to be the same with Leda, was entrusted with the care of avenging all manner of impieties, but especially those committed against the dead. It was in this latter character that Adrastus, in his second expedition to Thebes, to avenge the refusal of burial to his son-in-law Polynices, erected a temple to her. The Greeks also celebrated a feast in her honour, called Nemesia.

to lament from without both her own and her friend's calamities.

EL. And does the wretched woman seem to you, as in grief and pain, bitterly to weep and wail over her son thus perished? No, in derision is she gone. O unhappy me! Dearest Orestes, how by thy death hast thou undone me! for thou art gone and hast torn from my heart the only hope that yet remained to me, that thou wouldst one day come a living avenger of my father and of me ill-fated. But now whither must I go? for I am lonely, bereft of both thee and my father. Nay then, I must again slave to those among men most hateful to me, the murderers of my sire. And is this well with me? But no, never again hereafter will I be their co-mate, but at this gate having thrown myself along, friendless will I wither away life. Wherefore, let any of those within slay me, if he be offended; since 'tis pleasure if I die, pain, if I live; and for life I have no wish. Where can be the thunderbolts of Jove, or where the beaming sun, if 'looking on these things they calmly suppress them? O! O! alas! alas!

CHO. My child, why weepest thou?

EL. Alas!

CHO. Utter no high words.

EL. Thou wilt kill me.

* "Ἐφορῶντες. Locus postulat verbum cujus sensus fuerit *intuentes, aspicientes*, i. e. *ὠρεῶντες*, non *εφορῶντες*." *Musgrave*. But this word is with peculiar fitness applied to the sun:—

Διὸς γὰρ Διὸς αἶδι βόης καὶ Ἰφια μῆλα,
'Ἡλίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπαυνοῖ.

Od., XII. 322.

CHO. How?

EL. If thou shalt suggest a hope for those who have manifestly sunk into the grave, thou wilt the rather trample on me wasting away.

CHO. I did it, for that I know that royal[†] Amphiaraus was ensnared by stealth in the golden-wreathed fetters of a woman, and now beneath the earth——

EL. Oh! alas! alas!

CHO. Immortal he reigns.

EL. Alas!

CHO. Alas indeed! for she was destructive.

EL. She was over-mastered——

CHO. Yes.

EL. I know it, I know it; for a careful friend arose to him in sorrow; but to me there is no longer any, for he who yet existed, is torn away and gone.

CHO. Of wretches most wretched art thou.

EL. I too am conscious, too conscious, of this, in the common sink and everlasting continuance of many a woe fearful as hateful.

CHO. We know all that thou bewailest.

EL. No more, no more now^{*} mislead me, where no more——

[†] The story of Amphiaraus bears a resemblance to that of Agamemnon. He was son of Oicleus, and the greatest soothsayer of his time. Forseeing the fatal issue of the Theban war, he would have declined assisting Polynices, and hid himself for some time, but was betrayed by his wife Eriphyle, whom Polynices had bribed with a golden necklace, and who, like Clytemnestra, fell by her son's hand. Although Homer has assigned the chief place among deceased prophets to Tiresias, it is certain that high honours were paid to Amphiaraus after death, at Oropus in Attica, where he had a temple.

^{*} Johnson, and after him Brunck, unaccountably translates the

CHO. What sayest thou?

EL. Are present the aids of hopes of kindred blood and high ancestry.

CHO. Death is natural to all mankind.

EL. What, and in the rivalry of swift steeds thus to be entangled in the reins, like him wretched?

CHO. The disaster was unprovided for.

EL. How should it not? if in a foreign land without my hands ——

CHO. O heavens!

EL. He was inurned, having met with neither sepulture nor dirge from us.

CHR. *With joy, my best beloved, I speed me hither, dismissing decorum, to hasten with alacrity; for I bring both joys and respite from the ills which before now thou didst cherish and sigh over.

EL. But whence couldst thou discover a consolation of my troubles, a remedy whereof it is impossible to find?

CHR. Our Orestes is at hand, be sure of this, hearing it of me, as certainly as thou lookest on me.

EL. What art thou frantic, wretch, and mockest thine own woes and mine?

CHR. No, by my father's hearth, I speak not this in insult, but that he is at hand to us.

EL. Ah me! unhappy! and from whom of men hearing this tale, believest thou thus fondly?

word *παρρησία* by *soleris*, to which Musgrave with reason objects, and renders it *demulceus verbis, decipias*.

* Much of the beauty of this scene is lost to us in the closet; on the stage its effect must have been wonderful.

CHR. From myself and none else, having seen sure proofs, I believe this tale.

EL. What proof having beheld, unhappy girl ! looking on what, say, art thou heated with this fever of the soul ? past cure ?

CHR. Now, by the Gods, listen, that having learnt of me, thou mayest call me henceforth either sensible or senseless.

EL. Nay then, do thou say on, if thou in speaking hast any pleasure.

CHR. Well then, I tell thee all that I beheld. For when I came to my father's ancient tomb, I see from the top of the mound fresh-running streams of milk, and my sire's grave garlanded all around with every flower that grows. But having seen this I began to feel wonder, and gaze around, lest haply any mortal be stealing close upon me. But when I saw the whole spot tranquil, I crept nearer the tomb, and at the edge of the pile I discern a fresh cropped lock of hair. And the instant I hapless discovered it, an accustomed fancy strikes upon my soul, that I was looking on this a memorial of Orestes, the dearest of mankind, and raising it in my hands, * I speak not words of ill omen,

* The same epithet is applied to the madness of Ajax :—

“ Ἐγὼ σφ' ἀπίργω, δυσφώρας ἐπ' ἄμμασι
Γιάμαις βαλοῦσα, τῆς ἀνηκίστου χαρᾶς.

V. 51.

* Brunck translates this, *vocem quidem compressi*, evidently considering εὔ δυσφωμῶ as equivalent to εὐφωμῶ in its second sense. But Potter with greater reason gives it thus :—

but for joy have mine eyes filled instantly with tears. And now too equally as then I am sure that this ornament could come from none but him. For to whom is this a natural duty, save at least to thee and me? And I did it not, this I well know, nor again didst thou. For how shouldst thou, to whom at least it is not permitted with impunity to quit this roof even to [worship] the Gods? But of my mother too neither is the spirit wont to act thus, nor had she done it unobserved: no, these marks of respect are from Orestes. Come, my dear sister, take courage. To the same persons the self-same Genius is not always present. But ours was ere now detestable, yet haply the present day will be the confirmation of many a blessing.

EL. Alas! for thine infatuation! How do I long since pity thee!

CHR. But what is it? do I not speak this to thy delight?

“And from mine eyes gushed tears: account not these
Omens of ill, for they were tears of joy.”

Chrysothemis, with the natural anxiety of a Greek bringing good tidings, explains away a circumstance which might change their nature, even before she states what that circumstance was. But that it was considered in general of ill omen, we learn from Homer, *Od. B. XX.*

“O race to death devote! with Stygian shade
Each destined peer impending fates invade:
With tears your wan distorted cheeks are drown’d,
With sanguine drops the walls are rubied round:
Thick swarms the spacious hall with howling ghosts,
To people Orcus, and the burning coasts.”

POPE’S TRANS. v. 423.

EL. Thou knowest neither whither on earth nor whither in thought thou art hurried.

CHR. But how know I not that at least, which I saw plainly ?

EL. He is dead, miserable woman ; and all protection to thee from him is vanished, look not to him at least.

CHR. Unhappy me ! from whom of men hast thou heard this ?

EL. From one who was near at hand, when he perished.

CHR. And where is this man ? amazement comes over me.

EL. Within, acceptable, and not displeasing to my mother.

CHR. Unhappy me ! and from whom among men could have been the many funereal offerings at my father's tomb ?

EL. I am most led to believe that some one placed them there as memorials of the deceased Orestes.

CHR. Ah ill-fortuned ! while with joy I bringing such a tale was hastening, not knowing indeed in what woe we were plunged ! But now, when I have come, I find the previously existing evils, and fresh ones also.

EL. Thus it is with thee ; but if thou wilt be persuaded by me, thou shalt lighten the weight of thy present affliction.

CHR. What, shall I ever raise the dead ?

EL. That at least is not what I said, for I was not born so senseless.

CHR. What then dost thou require, to which I can pledge myself ?

EL. That thou take heart to execute what I shall advise.

CHR. Nay, if there be any profit in it at least, I will not reject it from me.

EL. Observe, without trouble, be sure, is nought successful.

CHR. I do observe. I will lend aid in all whereunto I have strength.

EL. Hear then now, in what way I have planned to effect it. Thou too art surely aware that present countenance of friends there is none to us, but Hades has taken and deprived us of them, and we are left alone. I at least, while I heard that my brother was flourishing in life, maintained hopes, that he would one day come as ^a avenger of my father's murder; but now he is no more, I naturally turn to thee, that with me thy sister thou wilt not be reluctant to slay the perpetrator of our father's murder, *Ægisthus*. For I must conceal nought from thee any longer. Since how long wilt thou continue slothful? with a view to what further rational hope? who hast cause to sigh for the deprivation of the possessing thy sire's wealth, and cause to sorrow, so long a time declining in years unwedded and unbetrothed. ^b For *Ægisthus* is not so imprudent a man, as ever to suffer thy progeny or mine to spring up, an evident annoyance to himself. But if thou be induced by my counsels, first thou wilt reap the

^a Πράκτωρ is properly the exactor of retribution.

^b Thuc. III. 40. Μάλιστα δὲ οἱ μὴ ζῶν προφάσει τινὰ κακῶς ποιῶν-
τες ἐπιτίθενται καὶ διόλλυνται, τὸν κίνδυνον ὑποφωμένοι τοῦ ὑπελυπο-
μένου ἔχθρου.

praise of piety from thy father in the grave, and also from thy brother, and then as thou wast born, thou wilt be called hereafter free, and wilt gain thyself a worthy marriage. For every one is wont to have regard to what is virtuous. But in the report at least seest thou not what high renown thou wilt attach to thyself and to me by being persuaded by me? For who of townsmen or strangers beholding us will not welcome us with applauses such as these? "Behold, friends, these two sisters, that saved their father's house, that, of their lives unsparing, took the lead in slaying their foes who once were high in station; these ought we to love, these all to venerate, these all to honour both at the 'festivals and in the states' popular assemblies, in reward of their courage." Thus, be sure, will every man proclaim of us, that glory shall fail us not, alive or dead. But, my beloved, be persuaded, join in toiling for thy father's sake, in labouring for thy brother's, respite me from misery, respite thyself, being assured of this, that "basely to live is base for the nobly born."

CHO. In words like these precaution is of service both to the speaker and hearer.

CHR. Yet before she spake, ladies, had she chanced

“Notwithstanding the decent reservedness of female manners in ancient Greece, the virgins were not only allowed to be present at certain religious solemnities, but their attendance was necessary: they formed a distinguished part in the sacred processions, and were led by some virgin of the highest rank.” *Potter*. In Spain, where the strictness of female confinement outdoes even that of ancient Greece, the same licence is allowed on the festivals of particular saints.

to be other than perverse of thought, she had preserved that caution, even as she doth not preserve it. For whither possibly turning thine eyes, art thou at once arming thyself with such daring, and callest on me to support thee? Seest thou not? thou wert born a woman, and no man, and art in power less strong than thine opponents. But to them is 'destiny daily propitious, while to us it is retrograde, and comes to nought. Who then, plotting to ensnare such a man, shall be let off unpained by calamity? Beware lest faring badly we work ourselves weightier evils, if any one shall hear these words. For it neither profits nor assists us aught, having gained an honourable fame to perish with infamy; for 'tis not death that is most hateful, but when one longing to die then have not power to obtain it. But, I conjure thee, ere we perish utterly in complete destruction, and desolate our race, repress thy passion. And what has been said I will preserve for thee, undivulged as ineffectual, but do thou thyself at least after so long a time *take thought,

* The Dæmon, which in Socrates supplied the office of common sense, was considered by the ancients as a being of an intermediate order between God and man; being synonymous with the genii, (perhaps originally with the giants,) and therefore sprung from earth (γῆ) previously to the creation of man, they were supposed to control by their influence the fortunes of the human race, each of which had his particular guardian power, who knew (Δαίμων) all his actions, and furthered or prevented his purposes. From this probably was modified the Rosicrucian system.

* Ἀλλ' ἰννοῖσιν χερὲς ταῦτο μὲν, γυναῖχ' ὅτι
 "Εφουμαν, ὡς πρὸς ἄνδρας οὐ μαχουμένα,
 "Επιτα δ' οὐκ ἄρχόμεσθ' ἐκ κριστώνων.

ANT. v. 61.

since thou hast no power, to submit to thy superiors.

CHO. Be persuaded. There exists not to man a profit more desirable to gain than forethought and wisdom of mind.

EL. Thou hast said nothing unlooked for; nay, I well knew thou wouldst reject what I proposed. But by me alone and single-handed must this deed be done; for positively I will not leave it unassayed at least.

CHR. Alas! would thou had been such in spirit, when our father fell: for thou wouldst have accomplished all.

EL. Nay I was naturally at least such, but at that time of weaker judgment.

CHR. Practise to continue such in mind throughout life.

EL. As not purposing to cooperate with me thou advisest thus.

CHR. Yes, for it is likely that one who takes in hand to work ill, will fare ill.

EL. I envy thee thy prudence, but abhor thy cowardice.

CHR. I will endure to hear this; 'there will come a time when thou wilt commend me.

EL. But think not from me at least thou shalt ever meet with this.

CHR. Nay, future time is long enough to decide on this.

† Schol. *ἵσταναι χαίρεις, ὅτι με εὐφημῆσαι.* Potter makes the sentence break off abruptly, which seems contrary to the practice of the Greek poets, the connection being no where afterwards resumed.

EL. Away, for there is in thee no help.

CHR. There is ; but thou hast not docility to learn it.

EL. Go and disclose all this to thy mother.

CHR. Nay, I hate thee not with so great hatred.

EL. Well then, think at least to what infamy thou art leading me.

CHR. Not infamy, but forethought for thyself.

EL. What, must I then follow thine idea of justice ?

CHR. Yes, for when thou art in thy right mind, then shalt thou lead me.

EL. Truly 'tis hard, that one who speaks so well should err.

CHR. Thou hast rightly stated the evil in which thou art implicated.

EL. But how ? do I not seem to thee to say this with justice ?

CHR. Yet there are cases, where justice causes injury.

EL. By these rules I choose not to live.

CHR. * Yet if thou shalt so act, thou wilt commend me.

EL. Yet will I do it at all events, no ways frightened by thee.

CHR. And is this certain, and wilt thou not re-deliberate ?

EL. No, for nothing is more detestable than base deliberation.

* That is, "having made the attempt you intend, in the hour of punishment (or failure) you will too late commend my prudence in declining to aid you." That this meaning must be given to the sentence is evident from Electra's answer. See also v. 1056.

CHR. Methinks thou givest not a thought to aught I say.

EL. Long since, and not lately, hath this been resolved on by me.

CHR. Then I will be gone, for neither canst thou endure to approve of my words, nor I of thy conduct.

EL. But go in. For think not I shall ever follow thee, not even if thou chancedst to be very desirous, since even the pursuit of shadows is the part of great folly.

CHR. But if haply thou seemest to thyself to possess any sense, possess it thus, for when now thou shalt have set thy foot into troubles, thou wilt approve of my words.

CHO. Why, ^h beholding the birds of air, most feeling, busied in providing support for both those from whom they have sprung, and those from whom they have derived benefit, do we not equally practise this? But no, by Jove and Heavenly Themis, long will they not be unpunished. O rumour of mankind that piercest earth, echo for me downwards a lamentable cry to the *// may*

^h Alluding to the filial affection of the stork, and that bird only, as is evident from the Birds of Aristophanes :—

Ἄλλ' ἔστιν ἡμῖν τοῖσιν ὄρεσιν νόμος
Παλαιός, ἐν ταῖς τῶν πτερυγῶν κύρσεσιν
ἐπὶν ὁ πατήρ ὁ πτερυγὸς ἐκπτησίμους
πάντας ποιήσῃ τοὺς πτερυγιδῶς τρέφει,
δαῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφει.

AVV. v. 1353.

The rest of the feathered race are represented as killing their parents, which circumstance indeed brings the parricide to them.

Atridæ beneath, fraught with joyless disgrace. That now their domestic affairs are distempered, and that as concerns their children a discordant strife ¹is now an overmatch for affectionate intercourse. But abandoned, alone, Electra is agitated, ever sighing, a mourner for her father, like the all-sorrowing nightingale, now utterly careless of death, nay, ready to quit the light, when she has destroyed the twin Fury. * Who ever so noble could have arisen? No high-born spirit, in adversity, nameless is willing to debase its high renown, my child, my child, even as thou hast adopted a vile life of utter misery, warring down the dishonourable, to reap two benefits in one word, the reputation of being both wise and the best of children. I pray thou mayest live in might and opulence as much superior to thy foes, as now thou dwellest beneath their hands, since I have found thee not indeed moving in a prosperous station, but observing the most excellent of those laws which flourish the highest, by thy piety to Jove.

OR. Have we, ladies, been rightly informed, and are we rightly journeying whither we desire?

CHO. But what dost thou enquire of us, and with what wish art thou here?

¹ Or, if the middle form be taken actively, it may be translated, "no longer places them on equal footing in amicable society."

* "Camerarius sic vertit. *In taline fortunâ florere queat ulla paternæ nobilitatis conscia? Pari feri sensu Johnsonus: Quis bonis prognatus sic vivere sustineat? Mihi versus enthusiastice a Choro proferri videtur, magnanimitatem Electræ miranti: Quis unquam adeo generosa extitit.*" Musgrave.

OR. Long since am I asking for Ægisthus, where he dwells?

CHO. Nay then, both rightly art thou come, and thy informant is blameless.

OR. Who of you then would announce to those within the ¹ wished for presence of our common feet?

CHO. She will, if at least it befits the nearest relative to herald this.

OR. Go, lady, within, and signify that certain men from Phocis are in quest of Ægisthus.

EL. Ah unhappy me! surely they can never [be here] bringing evident proofs of the report which we have heard?

OR. I know not the rumour thou hintest at, but the aged Strophuis bade me bring tidings concerning Orestes.

EL. But what is it, stranger? How fear steals upon me!

OR. Bringing them in a narrow urn we, as thou seest, convey the poor remains of him dead.

EL. Unhappy me! this then is that now certain: it seems, I see my sorrow manifested.

OR. If at all thou weepest for Orestes' ill, know that this vase encloses his remains.

EL. O stranger, give it me now, if truly this vessel enshrines him, to hold in my hands, that I may weep

¹ See v. 1357, upon which Franklin has the following note: "The expression in the original is remarkable, *ἡδίστων ἔχων ποδῶν ὑπαγίσταται*, *dulcissimum habens pedum ministerium*; not unlike that of the prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth glad tidings!"

and lament myself and my whole race at once together with these ashes.

OR. Bring it forward and give it her, whoever she is; for not as in enmity at least to him she requests this, but being either some friend or by birth akin.

EL. O monument of him among mankind dearest to me, relic of the living Orestes, with hopes how changed from those wherewith I sent thee forth, do I receive thee back! For now I bear thee in my hands, a nothing; but from thy home, my boy, I sent thee blooming forth. How would I that I had quitted life, ere with these hands having stolen, I dismissed thee to a foreign land, and rescued thee from murder, that thou on that day hadst lain a corse, and shared a common portion of his tomb with thy father! But now, far from thine home, and in a foreign land an exile, miserably hast thou perished, thy sister elsewhere; nor with affectionate hands have I prepared the "bath for thee, nor from the all-consuming pyre borne away, as fitting, the hapless burden. No, but by stranger

" "The custom of washing the bodies of the dead is very ancient. This office was always performed by the nearest relations: Socrates, as we are informed by Plato, washed himself before his execution, probably to prevent its being done by strangers; Alcestis likewise in Euripides, after she had determined to die for her husband, washes herself. The Romans adopted this custom from the Greeks; and we find the mother of Euryalus making the same complaint as Electra,—

" ——— Nec te tua funera mater
Produxit, pressive oculos, aut vulnera lavi.

VIRG. ÆN. IX."

FRANKLIN.

hands thou hapless cared for, art come a little freight in a little urn. Woe is me unhappy for my nurture of yore, unprofitable! wherein I oft engaged for thee with pleasing toil; for never wert thou dearer to thy mother than to me, nor were they within, but I, thy nurse, yes, I as sister was ever accosted by thee. But now hath all this vanished in a single day, with thee no more; yes, all hast thou with thee swept, and like a hurricane art passed away. My father is departed, I with thee am fallen—thyself art dead and gone: but our foes laugh; and our "unmothered mother" is frantic with delight; on whom thou oftentimes wouldst send me word in secret that thou wert on the point thyself to come an avenger. But this thine and my luckless destiny hath wrested from us, which hath sent thee to me thus, in place of a form most dear, ashes and unavailing shadow. Ah me, ah me! O piteous corpse! alas! alas! O best beloved, brought on thy way most dreadful, ah me! me! how hast thou undone me, indeed undone me, mine own brother! Wherefore admit thou me into this thy mansion, me a nothing, to a nothing, that with thee in the grave I may henceforward dwell; for as, when thou wert on

* The general analogy of language, and the use of similar words by the best authors (as of "unfathered, unkinged" by Shakespeare, and "unchilded" in a sense corresponding to that of the Greek word here by bishop Hall) will, it is hoped, excuse this expression, though the translator is not prepared to adduce any passage in its support. To those who think this too great a liberty, the translation of Savage in his finest poem, "O mother, yet no mother!" will be an acceptable refuge from Franklin's or Potter's.

earth, with thee I shared an equal fortune, so now in death I long not to fail of [sharing] thy tomb; for °I see not that the dead are pained.

CHO. Thou art begotten of a mortal father, Electra, reflect; and mortal is Orestes, wherefore sigh not too deeply, for to all to suffer this is owing.

OR. Alas! alas! what shall I say? whither, °at a loss for words, shall I betake me? For control my tongue can I no longer.

EL. But what grief didst thou feel? wherefore happens it thou sayest this?

OR. Is this of thine, the glorious person of Electra?

EL. This is that person, and in most woeful plight.

OR. Then woe is me for this sad mischance.

EL. Wherefore, stranger, can it be, that thou thus sighest over me?

OR. O form, in disgraceful and unholy sort impaired!

* Brunck translates this, "*mortuos enim dolore confictari non video.*" Franklin, "the dead are free from sorrows." Potter,

" ————— The dead are free

From all the various woes of mortal life."

The two latter did not, it appears, consider it as any thing more than a general sentiment. The translator is rather inclined to suppose it a reproach, though "clerkly couched," to the shade of Agamemnon, the ebullition of despair at the neglect of all her prayers and the frustration of all her hopes.

* "Ἀπαχαιῶν. Malim sic, ut sit participium, vulgo ἀπαχαιῶν ab ἀπαίχων, Musgrave. Which Brunck confirms (see his note) on authority.

EL. None else, but me, be sure, O stranger, thou depest.

OR. Alas for thy marriage-less and ill-fated life!

EL. For what possible reason, stranger, canst thou thus gazing on me be mourning?

OR. How truly nothing had I known of my miseries?

EL. In what that has been spoken hast thou discerned this?

OR. Beholding thee conspicuous for thy many griefs.

EL. And yet thou seest at least but few of mine ills.

OR. And how could there ever exist more hateful than these to look on?

EL. For that I am an inmate with the assassins.

OR. With whose? ¹Whence hast thou indicated this evil?

EL. My Father's. Nay more, to them perforce I slave.

OR. Why, who of mankind impels thee forward to this necessity?

EL. My mother she is called; but with a mother hath nought in common.

OR. Perpetrating what? with violence, or with penury of living?

EL. With violence, with penury, with every ill.

OR. And is there none at hand who will aid thee, and prevent her?

EL. None indeed. For him whom I had, hast thou brought hither in ashes.

¹ Or rather, perhaps, "whence this evil, at which thou hast hinted?"

OR. Ah hapless ! how long since beholding do I pity thee !

EL. Now be sure that of mankind thou alone hast ever compassionated me.

OR. Yes, for I alone come in pain for thy woes.

EL. Thou surely art not come from some quarter akin to me ?

OR. I would tell thee, if the presence of these be friendly.

EL. It is friendly, so that thou wilt speak before the trusty.

OR. Give up this urn now, that thou mayest learn the whole.

EL. Nay truly, by the Gods, deal not thus with me, stranger.

OR. Be persuaded as I say, and then never wilt thou err.

EL. Now, 'as thou art a man, bereave me not of what I hold most dear.

OR. I cannot consent to let thee.

EL. Ah me unhappy for thee, Orestes, if I am to be deprived of thy tomb !

OR. Speak auspiciously, for not with reason dost thou mourn.

EL. How mourn I not with reason my dead brother ?

/ : Literally, " by thy beard." This was a frequent adjuration among the ancients, as the beard was an object of great care, and the loss of them esteemed a great disgrace, as in the case of David's messengers to Hanun. In the Arabian Nights there is a proclamation in which the loss of the beard is a threatened penalty for failing to expound certain difficulties.

OR. It suits thee not with these words to 'accost him.

EL. Am I thus unworthy of the dead?

OR. Unworthy thou of none. But this is not thy part.

EL. [It is] if at least this that I bear is the body of Orestes.

OR. It is not Orestes', except in tale at least worked up.

EL. But where is the tomb of him unhappy?

OR. It is not. For the living has no tomb.

EL. How hast thou said, young man?

OR. Nought that I say is falsehood.

EL. What, and does he live?

OR. If at least I am alive.

EL. How, art thou he?

OR. Having inspected this my father's 'seal, ascertain if I speak truth.

EL. O day most welcome!

* Potter translates this, "Thy state it suits not thus to speak." Bruck, "*Non te decet ista loqui.*" But the word *πρὸςφώνη* seems to require that its preposition be more fully marked, besides that it makes the discovery more gradual, which is clearly Orestes' aim.

* "What this mark was, has greatly puzzled the commentators; the scholiasts, whose conjectures are generally whimsical, will needs have it to be some remains of the ivory shoulder (vid. Pind. Olymp. I.) of Pelops, which was visible in all his descendants, as those of Cadmus were marked with a lance, and the Seleucidae with an anchor. Came-rarius, and after him Brumoy, call it a ring or seal, which indeed is the most natural interpretation of the Greek word *σφραγίς*, though it may be said in support of the other opinion, that the natural or bodily mark was more certain, and therefore a better proof of identity in regard to the person of Orestes." *Franklin*.

OR. Most welcome, I join to witness.

EL. O voice, art thou come?

OR. No more enquire elsewhere.

EL. Hold I thee in my hands?

OR. So mayest thou ever henceforth hold me.

EL. My dearest friends, my country women, ye see Orestes here, in artifice deceased, but now by artifice preserved.

CHO. We see, my child, and at thy fortune the tear of gladness steals from mine eyes.

EL. O offspring, offspring of persons to me most dear, at length art thou come! thou hast found, thou hast approached, thou hast looked on those thou didst desire.

OR. We are here. But tarry, keeping silence.

EL. But wherefore this?

OR. Better be silent, lest one from within hear us.

EL. But no, by the ever virgin Diana, this will I never deign, to dread the superfluous load of women that ever abides within.

OR. Yet see now at least, how even in women war-like daring exists: thou surely having experienced this knowest it full well.

EL. Alas! alas! thou hast brought on me [the thought,] what a calamity, unveiled, incapable of remedy, of oblivion incapable, was ours!

OR. I know this also. But when occasion shall prompt, then must we call to mind these deeds.

EL. "All times, every time were to me fitting as it

* Thus in *Philoctetes*, when Neoptolemus says he will sail on the

passed to denounce with justice this : for scarcely now have I freedom of speech.

OR. I too agree with thee, wherefore preserve this thou hast.

EL. By doing what ?

OR. Where it is unseasonable, wish not to speak at length.

EL. Who then, when thou hast appeared, would thus change their words for silence at least of any worth ? since now I have beheld thee, unpromised, as unhoped for.

OR. Then didst thou behold me, when the Gods urged me to return.

EL. Thou hast told me a joy yet higher than my former, if heaven hath impelled thee to our abodes : I pronounce this from heaven.

OR. In part, I am reluctant to repress thy joy, in part, I fear thy being too much overcome by rapture.

EL. Oh thou that thus hast deigned in length of time to shew thyself with welcome approach to me, do not, I pray, having seen me thus deep in misery—

OR. What must I not do ?

EL. Rob me not, that I give up my joy at thy countenance.

OR. Nay I were enraged to see it even in others.

first favourable breeze, but that the wind is then adverse to them, Philoctetes replies,

ἀνὴρ καλὸς πολλὸν ἔσθ' ὅταν φύγῃς κακὰ.

* Literally, "I vote this."

† That is, "were I to see any other attempting to rob thee of that joy."

EL. Dost thou consent?

OR. How should I not?

EL. My friends, I have heard the voice I never could have hoped to hear. I was cherishing a *voiceless passion, wretched that I was, not even hearing the news with a shriek. But now I have thee, and thou hast dawned upon me with most dear aspect, which never could I have forgotten even in misery.

OR. This overflow of words dismiss, and tell me neither how wicked is my mother, nor how *Ægisthus drains the riches of my father's house, and part he wastes, and part he idly squanders, for this thy tale would obstruct the timely occasion; but what will suit me best at the present season, instruct, where shewing, or concealing ourselves, we may by this our journey quell our insulting foes. But so [beware] that thy mother shall not find thee out by thy cheerful countenance, as we enter the palace, but, as for the cala-

* This beautifully expresses the depth of Electra's misery at the tidings of her brother's death; for, as Malcolm observes to Macduff,

“————— The grief that does not speak,
Whispers the o'erfraught heart, and bids it break.”

Hence Sophocles with the same idea makes Jocasta in *Œdipus*, and the queen in *Antigone*, quit the stage in silence, upon which latter occasion the Chorus says, on being asked by the messenger what Eurydice's sorrow may mean,

“I know not, but a silence so reserved
Imports some dread event: such are my thoughts;
A clamorous sorrow wastes itself in sound.”

* Homer mentions the seduction of Clytemnestra, and luxurious indolence of Ægisthus at large in his *Odyssey*, B. III.

mity falsely announced, lament ; for when we shall have succeeded, then will be our time to rejoice, and freely laugh.

EL. But, O my brother, since thus it pleases thee, so shall my pleasure also be, since the joys I have reaped, I have so, deriving them from thee, and not mine own. And not by paining thee even a little would I choose myself to obtain a great advantage : for thus I were not duly obedient to our present good genius. But thou knowest all from hence : how shouldst thou not ? hearing that Ægisthus is not within, but my mother is at home, whom never dread thou, that she shall see my countenance glowing with a smile : for both mine ancient hatred hath ^bglued itself to me, and since I have looked on thee I shall never cease shedding tears of joy. For how should I cease, who in a single journey have beheld thee both dead and alive ? Yes, thou hast ^cdealt unexpectedly with me : so that were my father to come to me alive, no longer should I account it a prodigy, but believe I saw him. When then in this way thou comest to me, lead thou, as thou art minded ; since I alone had not failed of two things, for either I had nobly delivered myself, or nobly perished.

OR. I recommend thee to be silent, since I hear some one within proceeding as on their way out.

EL. ^d Enter ye, strangers, especially as bringing what

^b Literally, "hath melted like wax into me."

^c Or, "thou hast wrought me unexpected joys."

^d This speech of Electra, as several of those she afterwards addresses

none might reject from his house, nor be glad to receive within it.

ATT. O utterly senseless and blasted in understanding! What, have ye not longer any care for your life? or have ye no inborn prudence in you, that, although no longer on the verge but in the very midst of the greatest dangers, ye know it not? But had not I chanced long since to be watching at this portal, your schemes had been within the house before your persons; but now I have exerted precaution against this. And now, having bid adieu to protracted converse, and this insatiate clamour of delight, get ye privately within, since to delay is in such cases harm, but time calls for separation.

OR. How then are matters from thence with me if I enter?

ATT. Well. For it chances that no one knows thee.

OR. Thou hast reported me, as fitting, to have fallen?

ATT. Know now, that, here a man, thou art one of those in Hades.

to Ægisthus, is craftily ambiguous, in obedience to Orestes' instructions at v. 1296.

* Brunck translates this, "*urget autem occasio rei gerendæ;*" and Johnson, "*tempus autem ipsum jam instat exsequendi:*" but as the verb *ἀπαλλάττομαι* occurs just above, there seems no reason to alter its sense immediately afterwards. Of course the expression may be considered as relating either to their "ridding themselves of the business by executing it," or to their bidding a temporary adieu to each other: on these the reader must decide for himself.

OR. Are they then glad at this? or what are their sentiments?

ATT. All finished, I would tell thee; but as it now fares, all is well with them, even what is not well.

EL. Who is this, my brother? in Heaven's name tell me.

OR. Knowest thou not?

EL. At least I bring him not to mind.

OR. Knowest thou not into whose hands thou once consignedst me?

EL. To whom? How sayest thou?

OR. By whose hands I was privately conveyed to the Phocian's land, by thy forethought.

EL. What? is this he, whom once 'alone of many I found faithful at my father's murder?

OR. This is he: question me with no more words.

EL. O dearest light! O sole preserver of Agamemnon's house, how hast thou come? what, art thou he, who saved him and me from many a woe? O dearest hands! O thou that hast 'the most welcome service of the feet! How thus long present to me didst thou elude, nor disclose thyself to me, but didst destroy me in words, bearing deeds most pleasant to me? Hail, my father, for a father I seem to behold; O hail! But know that thee of all men I most abhorred, most loved, in a single day.

ATT. Methinks it is enough: since for the tale that

† "————— Faithful found

Among the faithless, faithful only he."

† See note on v. 1104.

intervenes, many a night and day as long revolves, which shall explain all this clearly to thee, Electra. But I advise you at least that stand here, that now is the season for action; now Clytemnestra is alone; now there is not a man within: but if ye shall delay, bethink you that ye will have to battle with both these and other foes, abler and more than these.

OR. No more of lengthened discourse, O Pylades, may this be the crisis for us, but with all speed to haste within, having ^bsaluted the paternal abodes of the Deities, as many as dwell in this vestibule.

EL. Royal Apollo, favourably hear them, and with them me, who many a time indeed with suppliant hand, and such store as I possessed, have stood before thee. But now, Lycæan Phœbus, with such as I have, I beg, I fall before thee, I implore thee; be thou a willing abettor to us in these designs, and shew mankind what reward, the price of impiety, the Gods bestow.

CRO. Behold where sallies forth Mars, breathing the blood of deadly strife. Even now are entering beneath the palace roof the hounds that follow after evil villainies, from whom is no escape: wherefore not much longer will continue in suspense the pre-sage of my soul. For the stealthy-footed avenger of the dead is secretly brought within the house, to the dwelling of his father teeming with ancient wealth, wielding in his hands a freshly-whetted sword and

^b Thus Philoctetes, by the desire of Neoptolemus, salutes the tutelary guardians of his dreary abode when on the point of quitting Lemnos.

the son of Maia.¹ Mercury conducts him, in darkness burying his guile, to the very boundary, nor longer tarrys.

EL. O ladies, most beloved, the men will forthwith accomplish the deed; but wait it in silence.

CHO. How then? What do they now?

EL. She is preparing a cauldron for the burial, but they are standing close by her.

CHO. And wherefore hast thou hurried out?

EL. To watch that Ægisthus may not escape us on returning within.

[*Clytemnestra from within*] Oh! oh! alas! alas! Oh abodes, destitute of friends, but full of the destroyers!

EL. * Some one shrieks within. Hear ye not, my friends?

¹ "Mercury was the God of fraud and treachery, and called δολίος, or the Deceiver; to him therefore were attributed all secret schemes and expeditions, good or bad. The propriety of Mercury's peculiar assistance in this place may likewise be accounted for from his relation to Myrtilus, who was slain by Pelops." *Franklin*. To which he might have added the personal slight that Mercury had received from Ægisthus. See Homer, Od. I.

"Hermes I sent, while yet his soul remain'd
Sincere from royal blood, and faith profan'd;
To warn the wretch that young Orestes, grown
To manly years, should re-assert the throne:
Yet impotent of mind, and uncontroll'd,
He plunged into the gulf which heaven foretold."

POPE'S TRANS. L. 49.

* "Dacier puts these words into the mouth of one of the women that compose the Chorus; because (says he) Electra would never have said, '*some one* cries out,' as she knew it must be Clytemnestra. The

CHO. I unhappy heard what was not fit to be heard,
so that I shuddered.

CLY. Unhappy me, Ægiathus, where canst thou be?

EL. Hark! again some one cries aloud.

CLY. My son, my son, pity her that bore thee.

EL. But not by thee was he pitied, nor the father
that begat him.

CHO. O city. O race ill-fated! now destiny day
after day wastes, wastes thee!

CLY. Ah me, I am stricken!

EL. Strike, if thou hast strength, a double stroke.

CLY. Woe is me again and again!

EL. Would it were likewise woe to Ægisthus.

CHO. The curses are fulfilled, they that lie beneath
the earth are alive, for the long since dead are se-
cretly shedding the copious-streaming blood from
those that slew them.

EL. Now however they are here, and their gory
hand is dripping with the first sacrifice to Mars: yet
can I not say, Orestes, how it is.

OR. For what is within the palace, well, if well
Apollo hath predicted. The wretched woman is dead,
no longer fear that a mother's spirit shall ever insult
thee.

CHO. Have done: for I plainly perceive Ægisthus.

EL. Youths, will ye not retire hastily?

reader may take his choice in regard to this alteration. I have left it
as it stands in the original, being a matter of no great consequence." Thus Franklin;—neither he nor the French critic seeming aware that
in this passage no more implies ignorance of the person, than it
does in many passages of Aristophanes, for instance, in the *Rane*,
vv. 552, 601, 628, or than in St. Luke, c. viii. v. 46.

OR. Perhaps ye discern the man [coming] towards us?

EL. He from the suburb advances rejoicing.

CHO. Go through the opposite doorway with all possible speed: now, having well disposed of all before, this again in turn——

OR. Courage, we will effect it as thou purposest.

EL. Hasten now.

OR. Well then, I am gone.

EL. The rest should be my care.

CHO. It would be useful to whisper a few words at least as mildly as possible to this man in his ear, that headlong he may run into the covert strife of vengeance.

ÆGISTHUS.

Who of you knows where the Phœcian strangers can be, who, they say, bring us news that Orestes has lost his life amid the wrecks of the chariots? Thee, yes thee, even thee, I question, in time past so audacious, since I think thou hast most care for it, and best knowest so as to tell me.

EL. I do know it: for how should I not? for else had I been stranger to a casualty of dearest import of all to me.

ÆG. Where then may be the strangers? instruct me.

EL. Within, for a friendly hostess have they reached:

ÆG. What, and reported they of his death as certain?

EL. Nay, but they have also shewn it to sight, not in words only.

ÆG. And is it for us to ascertain it as evident also?

EL. It is indeed at hand, and a most unenviable spectacle.

ÆG. Verily thou hast spoken to mine abundant joy, not in thy wonted manner.

EL. Joy thou, if such as this is joyful to thee.

ÆG. Command silence, and to throw open the gates for all Mycenæ and Argos to behold; that if any among them was heretofore buoyed up with empty hopes of this man, now seeing him dead he may receive my curb, nor to his cost beget him after-wisdom, meeting with me his chastiser.

EL. And now my part shall be fulfilled, for at length I have got the sense to suit my betters.

ÆG. O Jove, I behold a sight, that, without offence [be it said], hath well befallen: but if ^{Nemesis} Nemesis attend, I recal my words. Remove all covering from mine eyes, that my kindred, look you, may meet with lamentation from me too.

¹ It was a common practice among the Greeks to set the corpse out to view. See Adams' Roman Antiquities on the word *depositus*, where he observes that this custom was probably derived from that of exposing sick persons before the doors of their houses, that the passers by might suggest any medicine they had known to be of service in similar cases, as mentioned by Herodotus, B. I. 197. "Ægisthus imagining that these Phocian strangers had brought the dead body of Orestes, expected to find it laid at the entrance of the house, ad limen, such being the general usage of antiquity." Potter.

² See note on v. 792. Potter remarks on the peculiar indecency of which Ægisthus was here guilty, (and in which he checks himself,) he being a near relation to Orestes.

OR. Do thou thyself lift it: this is not my part but thine, both to look on this, and accost it as a friend.

ÆG. Nay, thou advisest well, and I will obey, but do thou, if haply Clytemnestra be within, call her.

OR. She is close by thee, look not elsewhere.

ÆG. Ah me! what do I behold?

OR. Whom fearest thou? whom knowest thou not?

ÆG. Into what man's surrounding trammels can I wretched have fallen?

OR. What, perceivest thou not long ago, that thou parleyest with the living just as dead?

ÆG. Ah me! I comprehend thy words; for it cannot be but this that speaketh to me must be Orestes.

OR. Yes, though a seer most excellent, long since wert thou deceived.

ÆG. Then wretched I am undone, but permit me to say, though but a little.

EL. Let him speak no further, in Heaven's name, my brother, nor lengthen out his words. For what profit should he among mortals involved in evils, that is about to die, gain by time? No, slay him with utmost speed, and having slain expose him to buriers, such as 'tis reason he should have, ^aunseen of us. Since this could be the only atonement to me of my former wrongs.

OR. Thou must go speedily within; for the strife is not now of words, but for thy life.

^a Potter observes, on the authority of Pausanias, that Ægisthus and Clytemnestra, being held unworthy of a tomb in the same place in which Agamemnon lay, were buried just outside the city walls.

ÆG. Why takest thou me in doors? how, if this deed be honourable, needs it darkness, and why art not thou ready with thine hand to slay me?

OR. Order not, but go thither where thou slewest my father, that on that very spot thou mayest die.

ÆG. What, is it absolutely doomed that this roof witness both the present and future ills of the Pelopidæ?

OR. Thine at all events. I am in this a most certain augur to thee.

ÆG. But no paternal art is this thou hast vaunted.

OR. Thou answerest much, while thy departure is retarded: but begone.

ÆG. Lead the way.

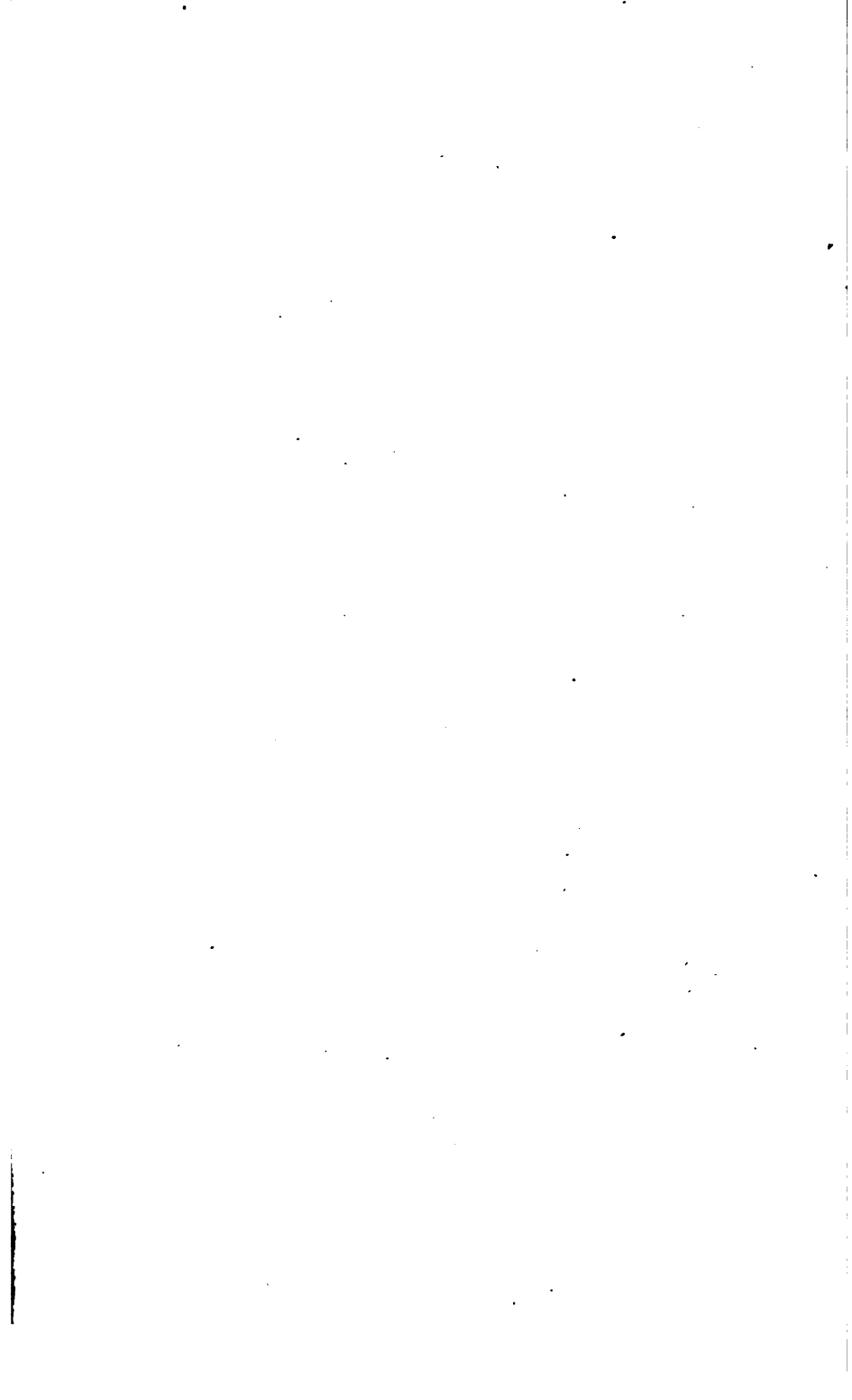
OR. Thou must go first.

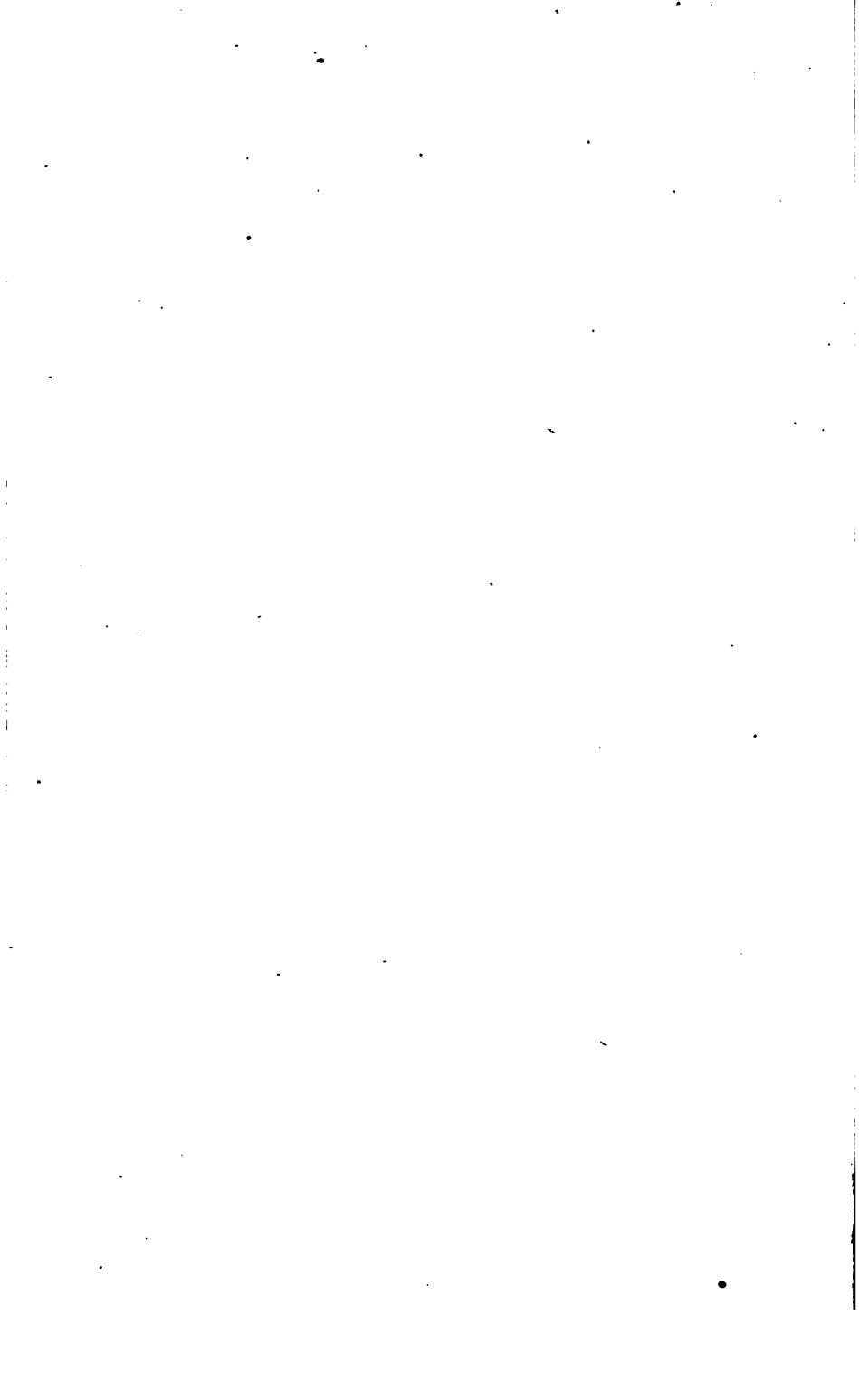
ÆG. Is it that I escape thee not?

OR. Nay, lest thou die then with pleasure: it is my duty to keep this bitter to thee: but good were it that this vengeance were immediate on all, at least, whoever wishes to transgress the laws, to slay them. For then were not villainy abundant.

CHO. O seed of Atreus, how much having suffered hast thou hardly °worked out thy way to freedom, brought to thy completion by the present attempt!

• Or, "come by freedom."







Rebid S. H. Hollid

6/2001

Slip 11

